

REFORMED CHURCH MESSENGER

THANKSGIVING NUMBER



"IN THE HOMES OF THE LOWLY"

PHILADELPHIA, NOVEMBER 19, 1931

ONE BOOK A WEEK

CARDINAL NEWMAN AGAIN

Cardinal Newman seems to exercise a singular fascination on the scholars of every generation. Hardly a year goes by that does not find some biographer writing either a biography or an interpretation of him. He seems as inexplicable as Hamlet. And the Protestants come under his spell as well as the Catholics. My readers will remember what a fine characterization of him Dr. Cadman gave us in his volume "The Three Religious Leaders of Oxford" (The Macmillan Company, 1916), one of the best estimates of Newman's influence upon English religious thought. And now another Protestant, Dr. Gaius Glenn Atkins, has given us another "Life of Cardinal Newman" (Harper & Brothers) in the interesting series of "Creative Lives," being issued by that publishing house.

Naturally, Prof. Atkins has drawn largely upon the great classic biography of the Cardinal by Wilfred Ward, but he has also made himself thoroughly at home in the contemporary literature and discussions, of which there are whole libraries, and everybody who lived at the time of the Oxford Movement who wrote anything at all, included his recollections of the movement in his book. The result is that the Newman literature is inexhaustible. And Newman himself has left us the story of his inner life in the *Apologia pro vita sua*, which ranks with the two or three great biographies of all times. Because of all this endless source material it is easy to write the story of Newman's life. There is really no call to rewrite it, anyhow; it has been written so many times. But Newman himself is so inexhaustible, presents so many differing aspects of character, personality and vocation, that one can always write again about him as though no one had ever written of him before. One can write about him as a supreme master of English prose style. Most of the critics agree that his

style has seldom been surpassed for pure beauty, translucence and power. One can write about him as a historian and theologian, for he did much to make the Church Fathers known to the people and wrote a volume on the development of the faith through the ages that has become a classic of theology. One could write of him as a preacher. Many have, for few preachers have ever exerted a greater influence than did Newman from the pulpit of St. Mary's and the sermons remain today examples of searching power and beauty. One could write of him as a poet, for did he not write "Lead, Kindly Light" and such other verse. (One doubts very much, however, if James Russell Lowell was right when he said that Newman would be remembered chiefly by this poem.) One could write of him as a spiritual genius, for he was, much of his life, a lonely man, separated from the world and finding his refuge in the exercise of spiritual powers — powers which found their expression more in his writings and sermons than in his contact with his age. Or one could write of him as one of the originators of a great movement, for after all due credit is given to Keble, Pusey and Froude, Newman was "The Oxford Movement." It is doubtful if there would ever have been any Catholic revival in the Church of England had it not been for Newman, just as it is doubtful if there would ever have been any Protestant Reformation had it not been for Luther — yet neither of these two originators of great movements had any idea of "founding" a movement when they began their protests against the unspiritual condition of the Church.

Dr. Atkins dwells appreciatively on all these aspects of Newman's life and work — not quite appreciatively enough, some of us may think, for Newman was really a very great man, rather more of a genius than Dr. Atkins seems to think him, and per-

haps more of a thinker — and emphasizes the originating of the Catholic movement in the Anglican communion as the fullest expression of his creative powers. When he comes to treat of Newman's entrance into the Roman fold Dr. Atkins is fair, although it is very difficult for a Protestant to follow the workings of Newman's mind in so momentous a step. What drove Newman into the Roman communion was not, as so many seem to think, a desire to find the rest and peace that comes from the consciousness of the infallible authority directing one's thought and ways — the common Protestant explanation — but the conviction from long years of study of the early Church that the Roman Church was the Early Church — and all the others, sects that had broken from it. The Roman Church was both eternal and universal, and he belonged there. Tradition has much more to do with Newman's step than authority. His final dissatisfaction with the Anglo-Catholic movement which he did so much to originate was not so much doctrinal as its lack of the note of universality.

While speaking of Dr. Atkins's interesting exposition of Newman's influence upon Christian thought, let me direct the attention of my readers to a really very remarkable collection of the finest passages from Cardinal Newman's sermons and essays just published by The Macmillan Company and selected by Joseph I. Reilly under the title: "The Fine Gold of Newman." And what fine gold it is! Was any finer prose ever written than the closing paragraph in the last sermon preached by Newman as an Anglican — the farewell sermon in the little Church at Littlemore — or the description of a "gentleman" in the essay, "The Idea of a University"? These selections are neither Protestant nor Catholic but of the Church Spiritual.

Frederick Lynch.

75TH ANNIVERSARY AT MILLERSBURG, PA.

The week of Oct. 11 will long be remembered by the members and friends of Trinity Church, Millersburg, Pa., Rev. Charles A. Huyette, pastor. The occasion was the observance of the 75th anniversary of the organization of the congregation. The result exceeded the fondest expectations of the most optimistic. Large audiences, inspiring messages, and a fine spirit of fellowship characterized all the services. All the former living pastors returned to greet former parishioners and friends and to help make the occasion one of great joy and spiritual uplift. Rev. Harry N. Bassler, D.D., a son of the congregation, brought inspiring messages at both the morning and evening service on the opening day. On Sunday afternoon a beautiful bronze tablet bearing the words, "In grateful appreciation of those ministers who labored among us, and others who have made bequests to Trinity Church," was unveiled and consecrated. This tablet was presented by the Young Women's Bible Class, Mrs. J. M. Michael, teacher. The tablet contains the names of the following ministers: Ephraim Kieffer, Franklin K. Moore, John W. Leshner, Jacob B. Kerschner, Tilghman Derr, John W. Reinecke, Frederick C. Seitz, Samuel H. Isenberg, George G. Greenawalt, Elmer G. Leinbach, Wilbur J. Kohler, Lawrence E. Bair, John N. Garner, Roland L. Rupp, and Charles A. Huyette. Those who made bequests are: Susan Bentz, Charles A. Miller, and Jacob W.

Dreibelbis. The tablet was unveiled by little Miss Jane Carolyn Dreibelbis, the youngest descendant of the three donors whose names appear on the tablet. Mr. Joseph I. Corbett, one of the oldest members of Trinity congregation, and chairman of the anniversary committee, made a very interesting address on "The History of the Early Church." The former pastors who were present and spoke were: F. D. Seitz, D.D., Geo. G. Greenawalt, Monday; Elmer G. Leinbach and Wilbur J. Kohler, Tuesday; Lawrence E. Bair, D.D., and John N. Garner, Wednesday; Roland L. Rupp, Thursday. Rev. Stanley C. Baker, pastor of the Killinger Charge, of which Trinity Church was formerly a part, also spoke on Thursday night. Friday night was Community Night, with Rev. F. C. Sternat, pastor of St. Paul's Lutheran Church, Millersburg, as the speaker. The other ministers of the town brought greetings. All the messages of the week were of a high order and were very much appreciated by the large audiences present each night. The occasion was a source of great joy and inspiration to pastor and people. Oct. 4 marked another fine service when the congregation and Sunday School, under the direction of Mr. C. E. Uhler, supt., united in the observance of Rally Day. The attendance was 400, the largest on record. The Holy Communion, observed Oct. 18, was the largest fall Communion during the present pastorate.

PHILADELPHIA STUDENT NEWS

Many changes appeared in our schools this fall. Will there be any great losses? was heard all summer, so we have been interested in numbers as never before. There are many more transfers this year. For the most part made in the direction of economy in tuition and of boarding school expenses. Many former boarding students now live either in their own homes or with relatives. There are fewer losses among women than among men students, the latter group being more largely dependent on their own earnings.

Post graduate and scientific schools are fuller and the average age of post graduates is a little higher, due to older men and women coming back to complete work because of a lack of remunerative opportunities. Orders at cafeterias are smaller, one sees fewer "loud" suits and the entire group is both more staid and more serious than usual.

Some of the faces missed makes one sad. Many will never get their heart's desires now. Perhaps they will be all the bigger and stronger because of a year's delay. Then there are the unfortunates where ready money for this year has been "frozen", and again one sympathizes and tries to help.

So we're back at work and perhaps even closer to the problems of students than ever, because of these very personal difficulties which confront us daily. At Drexel the new dormitory for women is a gem.

(Continued on page 31)

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EDITORIAL

IN THE HOMES OF THE LOWLY

Each reader who studies the beautiful picture on the cover page of this Thanksgiving Number can draw from it lessons that are appropriate and helpful. It reminds us that the Master, to whom "the prayers of the poor" are very precious, can often be found in the homes of the lowly even when His presence is not recognized in the mansions of wealth and luxury. It has often happened that the more God gave to some people, the less they thanked Him for it; while others with thankful love were filled, even when the struggle to keep the wolf from the door was long continued and apparently hopeless. The picture may suggest also that where misfortune has come through unemployment or disease or for any other reason, wherever stomachs are empty and heads are perplexed and hearts are lonely, the spirit of Jesus may be present—through the ministrations of His people who are inspired by His unfaltering brotherliness. Christ has no hands but our hands to carry gifts, no feet but our feet to do the errands of mercy today. He wants to manifest His presence in every place of need through the loving kindness and generous helpfulness of His servants.

Rightly does our President in his Thanksgiving Proclamation remind us that "the measure of passing adversity which has come upon us should deepen the spiritual life of the people, quicken their sympathies and spirit of sacrifice for others, and strengthen their courage." Rightly does he challenge "the compassion of the people" toward many of "our neighbors who are in need from causes beyond their control." It is difficult to see how anyone can enjoy Thanksgiving Day this year who has not made some sacrifice in the name of Christ for those who are in such desperate need. Our Heavenly Father has done very much for us as individuals and as a nation; only those cursed by an ungrateful spirit will refuse to share their blessings with their brothers.

We do not wish to see enforced in America, through some inexorable decree, the philosophy of the Soviet that "no man shall have cake until all men have had bread"; but where the spirit of our Divine Lord rules in the hearts of men, luxuries will be dispensed with voluntarily and gladly until the necessities of the poor and lowly have been supplied. The hand of the Saviour, uplifted in blessing upon

those who in hunger and helplessness have turned to Him for grace, is meant also for those who answer the cry of need and represent Christ in bringing succor. Let the messenger of mercy, who in the picture is even now seen entering the door of the lowly home, symbolize the millions who by frugality and self-denial will make this Thanksgiving Day happier not only for those who receive and for those who give, but also for our dear Lord Who loves us all.

* * *

"YOU HAVE A \$50,000 PAIR OF EYES"

He was addressing a service club. He had enumerated certain points intended to arouse the depressed spirits of men who for the most part were finding it difficult sailing to weather the protracted current depression. He spoke deliberately, convincingly, as one who was in the same boat and had shared the same experiences. He was a man of considerable learning; he occupied a position of honor and of respect in his own community. But he looked out upon his audience with impaired vision. The cast in his eye was plainly to be seen. It gave a wierd expression to an otherwise attractive countenance. Not a man but caught immediately and poignantly the significance of his unforgettable closing words: "You have a \$50,000 pair of eyes."

Well, I for one began to see things with a keener sense of appreciation. The panorama unfolded by nature in these glorious autumn days thrilled with a new delight. Here was something first-hand; colors and contours which were the despair of the artist, flung far and wide by the lavish hand of the Master Artist. Such a sight advanced to a considerably higher figure my own valuation on one particular pair of eyes. I began to take a new and entirely different kind of inventory, listing certain inalienable possessions upon which no price could be placed, possessions which days of affluence or days of deficiency could in no wise affect. And I find myself possessed of treasures beyond the power of all the gold of the world to procure or to deny.

So, from my heart, among other things, I am saying, "I thank Thee, Father, for the blessing of sight and hearing, for the enlargement and enrichment of my soul, made possible only through these, Thy gifts to me."

—PAUL W. YOH.

THE CAMPAIGN FOR RELIEF

It has been said that no good enterprise has ever been free from the annoyances caused by "sects and insects." We should not be altogether surprised, therefore, that a few people should try to hinder rather than help in the great patriotic movement to prevent starvation and suffering in America during the approaching winter. Though all good citizens have been challenged to fall in line and do their full share in preventing hunger and distress, there are those who prefer to snipe at the citizens who are devoting time, energy and money toward raising the necessary funds. The United Campaign, started this week in Philadelphia, for example, has as its objective the raising of nine million dollars. Certain representatives of union labor, who exalt the interest of one class above the welfare of humanity as a whole, are moved to criticize rather than to sympathize. The *Philadelphia Union Labor Record* for November 6th, under the heading, "Millionaires Beg Pennies," contains a diatribe against the cowardliness, shamelessness and brutality of wealth. It calls the United Campaign "the drive of the millionaires to raise nine million dollars for relief, with as little expense to themselves as possible." It declares that the Campaign is headed by "such warm-hearted gentlemen as Cyrus H. K. Curtis, Edward T. Stotesbury, Horatio Gates Lloyd, etc.," and then reveals its animus as follows: "There is no reason why the men at the head of the drive could not put up every penny of the \$9,000,000 themselves. If they don't like to do it—and obviously they don't—they could distribute the total among the city's forty millionaires. They could ask each for \$250,000—and get it. This would cost little time or effort. It would cost nothing for a 'drive'. It would be simple, efficient and effective. It is the obvious thing to do, especially as these millionaires are the people who are responsible for the crisis from which we are suffering. Instead of doing this obvious, simple and efficient thing, what are these gentlemen doing? They are appealing to the kindly instincts in every man and woman. They are painting pictures of the distress and misery in which tens of thousands of men, women and children in Philadelphia have been plunged. And they are asking EVERYBODY to contribute toward the \$9,000,000 relief fund. They are doing more than ask. They are organizing a kind of Liberty Bond drive and taking pennies from the pay-envelopes of wage earners. *These millionaire drive leaders, having cut wages, having debased working conditions, having brought disaster upon the city, have the unmatched impudence to ask such of their victims as have escaped the worst of the crisis, so far, to contribute toward the cost of relieving it.*"

Of course, the main objective of such a philippic is to inspire hatred of so-called Capitalists and to draw a line of cleavage between them and the other members of society. All of this is sufficiently despicable, but it is very sad that the interests of "labor" should be so poorly served by those who are supposed to promote its welfare. Sensible people know that even if a few millionaires were willing to pay the bill, it would not be a good thing for America to allow them to do it. The present situation was not brought on by a few. It is a serious question whether all of us did not in some measure contribute toward it. At any rate, it is a crisis which should be met by all good citizens working together in the spirit of friendship and good will. Much will depend indeed upon the attitude of mind and heart with which this Campaign all over the land is carried on. We are told that Tolstoy was once asked for help, but the one-time wealthy count found his pockets empty. "I have nothing to give you, brother," he said, "but if you will come back to the house with me I will get you something." "Oh, I don't need anything," replied the poor man. "But I thought you were in dire need of money," said Tolstoy. "Yes, but you called me brother, and that is better than money." How true it is of us all,

"'Tis but a brother's speech we need,

Speech where an accent's change gives each the other's soul."

If a Campaign for Relief is carried on in that spirit, it will make for a better and more brotherly America. As

one of our pastors puts it, "this depression should teach us how much we all need God and the good-will of our fellowmen."

* * *

JOHN FOURTEEN

To the writer of this brieflet there is only one chapter of the Bible more beautiful than the fourteenth chapter of John, and that is the seventeenth chapter of the same Gospel. If we could make real the scene in the "upper room," the blessedness of this great chapter would be more apparent. Jesus has come with His disciples to that "upper room" for the purpose of partaking with them of the Paschal supper. He has performed that simple but gracious service of washing their feet, a service that might seem repulsive to us with our modern habits and customs, but one that was very needful and beautiful in those times, and especially under the conditions that then and there obtained. In the meantime Judas has gone out to arrange for his act of perfidy. Jesus, in the quiet of that "upper room," and in the intimacy of the eleven faithful disciples, opens His heart and reveals something of the treasure of love which it contains. It is a memorable occasion—one never to be forgotten by those who love Him.

They are still reclining at the table and John's head still rests on the bosom of Jesus. Who would not love to be in his place even for a moment? We can imagine that every face is turned with eager gaze upon the beloved face of the Master as He utters those "words of grace." How precious they were to them—how precious they are to us! There is a great saying near the beginning of the chapter, that we often use to comfort stricken disciples in these days, but, unfortunately, our versions have bungled the beautiful words of Jesus. He said that in His Father's house were "many abiding places". The translators have made a noble utterance ridiculous. We do not put "mansions" in a house. A mansion is larger and finer than a house. The Greek word that Jesus employed—or the Aramaic word translated into the Greek—indicates that the heavenly abode was a permanent abode. When we enter in we shall go no more out. When Jesus said that there were many of those abiding places, He indicated that there would be room for all. When we arrive at that home we shall not find a placard on the walls with the legend, "All rooms taken"—"No room in the inn!"

There is another verse that the translators might have rendered with finer suggestiveness. He is disclosing to His disciples the fact that He is about to leave them, and their sad faces tell Him how their hearts are made to ache because of the coming loss. Then He says, according to the 1611 version, "I will not leave you comfortless;" but according to the revised version, "I will not leave you desolate"; and either rendering gives us a gracious sentiment. However, the Greek word that is rendered "comfortless", or "desolate", is *orphanous*, the very word from which comes our word "orphan"; how much more beautiful was His saying, "I will not leave you orphans," than our translation in either version! Jesus imparted to those grieving disciples the glad good news that He would come to them—"He would not leave them orphans!"

But the whole chapter abounds in tender, loving utterances that must have filled the hearts of those sad disciples with gratitude. Nor should we forget that they were spoken also for us. In our Father's home on high there are many beautiful places that Jesus has gone to prepare for us, nor will He leave us "orphans" until He comes to call us home!

* * *

A LOVABLE CHRISTIAN STATESMAN

The recent celebration of the 40th anniversary of Dr. Robert E. Speer, as secretary of the Presbyterian Board of Foreign Missions, was notable for many reasons. Our own beloved Dr. Bartholomew was chosen to speak as the senior secretary in point of service of the sixty Foreign Mission Boards in the United States and Canada. The tributes to Dr. Speer were given with unusual warmth and sincerity. It is certainly difficult to think of any forward movement in the Church of Christ in recent years in which this man of God has not had a noble share. There

is no Christian worker anywhere, who does not feel under deep obligations to Robert E. Speer. As long ago as the college days of the writer, Dr. Speer and John R. Mott were already the most inspiring young leaders of the Church in the eyes of the Christian youth of America. And in the generation that is past, what man can measure the extent of the influence of such a consecrated layman? As a preacher and public speaker Dr. Speer has ranked as one of the most eloquent in the land. Much might be said of his presidency of the Federal Council of the Churches and his outstanding service in a hundred sacred trusts committed to his hands. But most of all we would exalt his Christian spirit, which has caused so many to think of him as pre-eminently a warm-hearted friend and a brother beloved, whose beautiful life and labors of love made him a blessing to us all.

Under the title "A Church Lay Statesman," the *New York Times* has this fine editorial appreciation: "Robert Speer is a layman, though the University of Edinburgh after the great world missionary conference, held in Scotland in 1910, conferred upon him the honorary degree of Doctor of Divinity. He is a graduate of the Princeton Theological Seminary, but entered immediately upon the work to which he has given these forty years, and was not ordained as a minister. Nevertheless, he has been one of the men most sought by the pulpits of the world. Though he has served as Moderator of the General Assembly of his own Church, he is widely known for his ardent support of inter-Church work and for his leadership in missions. He has lived up to the meaning of his name in the language of the sturdy race that gave him to America—"to inquire", 'to search out'—for he has circumnavigated the earth in becoming acquainted with the peoples who make up the human race. Mr. Speer has a rare gift of speech and has been able to inspire and lead as well as investigate. His written word has also been used in thousands of Churches. It has been said that no man living has more friends in India, China and Japan, and indeed in all parts of the world. And prophet though he is, he is not without honor in his own country."

* * *

MACHINE AGE MORALS

Declaring that morals are "in a state of revolution," Rev. Dr. Ralph W. Sockman, of New York, said in a recent address that it remains for tomorrow to tell whether this will mean reformation or degeneration. In the midst of this moral upheaval, he declared that the issue faced by us is "whether the people who move in a maze of city conditions can be guided by the commandments of those who wandered in the wilderness of Sinai."

Because of their suggestiveness, we pass on the *four paradoxes of the contemporary moral situation*, outlined by Dr. Sockman as follows: (1) We have witnessed, he says, a modern "fall of man" synchronizing with the rise of the machine. And when we put giant mechanical forces in the hands of men who have a pigmy conception of their own moral power, we are bound to create a dangerous situation. Could anything be more perilous than to unleash such titanic forces, and not have the character to control them or guide them wisely? (2) We have "made life harder for us morally by making it easier for us physically." The tendency to follow the lines of least resistance grows apace. The need of giving stricter attention to the awakening of cultural interests during the period of schooling was never more urgent. (3) The modern age has made us "more independent in spirit and yet more interdependent in reality." It is of the highest importance that we should learn to interpret morality "in terms of a culture to be desired rather than in terms of a piety which has been prescribed." (4) The final paradox noted by Dr. Sockman is that "in bringing people closer together physically we often cause them to be further apart socially." He feels that America is in danger of developing a more dangerous caste spirit, based on our factory system, than was that of Europe which was founded in a land feudalism. Such paradoxes as these only serve to make more evident the difficulties faced by every teacher and spiritual leader of our time. No man is "sufficient for these things," who al-

lows himself to get out of touch with the all-sufficient Christ, in Whom are hid all the treasures of wisdom and knowledge.

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A MESSAGE TO YOU

The editor of the MESSENGER would be false to his trust if he did not urge upon every friend of the Church paper the importance of observing *Church Paper Day* this year. Our business office will be glad to assist you in any possible way by furnishing suggestions or sample copies of the MESSENGER or by co-operating in any other feasible fashion you might request. No home can afford to be without religious reading, and in days of depression it is particularly important that this should be stressed, both as a duty and a privilege.

The editor of a valued contemporary wrote the other day: "We are finding the lot of the responsible religious paper none too cheering and bright in these troublesome times. We hope it is better with your publication. Our own is 106 years of age, but its hoary locks and holy traditions do not seem appreciably to have made its message and appeal more popular with the average Church member." Contacts with other editors reveal a similar situation in many communions. Falling subscription lists threaten the very life of many journals, especially our religious papers. Surely, if the "average Church member" today is not enough interested in religion to read about it, it is high time to "raise the average" if we want to perpetuate the Church of God. Shall we not all work together to make *Church Paper Day* this year a time of gracious and far-reaching influence? Much can be done by the pastor or Church member who makes his people realize how much the Church paper has meant in his own life. The MESSENGER has many ardent friends, who would rather suffer many other deprivations than to give up the old paper which has long been so warmly welcomed in their homes and their hearts. This is proved by the fact that so many have stood steadfast even in hard times. Now let these friends kindle the flame of interest in other folks, and the average of our Church membership will be assuredly raised. Let us view *Church Paper Day* as a real spiritual opportunity.

* * *

WE SHALL THANK; BUT WILL WE THINK?

In two languages, at least, there is similarity between the symbols for mental activity and the impulse of gratitude: "think" and "thank" in the English, and "denken" and "danken" in the German tongue. The implications of this relationship were never more obvious than now. Was ever the conviction of our grossly misordered society so compelling as in this season when the bountiful Providence of a good God stands in stark contrast with universal want and woe, and with our "Devil take the hind-most" means of distribution?

Purposive thinking by an intelligent being will promptly bring a sense of the inexcusable folly of it all. For the Christian, there will be the added swelling of the heart and the inevitable "moral imperative" that *this shall not be again!* But what an imposing host of hostile forces are arrayed against this urge to reconstruct our human relationships,—greed, inordinate personal ambition, racial pride, class prejudice, denominational divisiveness, fear, accepting war as a respectable element in the human plan; to say nothing of callous unconcern on the part of the "ups" toward the "downs"! The blind industrialist, who continues displacing men with machines; the entrenched plutocrat, who sits on the head of his winnings, or "takings," oblivious of the suffering outside the walls of his estate; and the government official, who thinks to pacify human indignation with pious platitudes,—all these stand against the ultimate triumph of Jesus' principles. When a former President can phlegmatically declare: "Let me remind you that even the unemployed have *no right* to that which they do not *earn!*" (not reflecting that they DO have a right to that which they *earned*, but did not *receive*.) we realize how much down-right honest thinking is required.

Nevertheless, if thanking can issue in THINKING—thinking in contrition, contrition in resolution, and resolution in *Consecration*—a consecrated, Christian public opin-

ion may yet initiate a decided reordering of our world-economy, for which we may devoutly give thanks in November, 1932!

—G. H. GEBHARDT.

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REFORMED CHURCHMEN'S CONVENTION

Certainly one of the reasons for genuine gratitude in our hearts at this Thanksgiving season is the undoubted, even brilliant, success of the Reformed Churchmen's Convention in Salem Church, Harrisburg, Pa., held Nov. 10-12. In the face of multiplied doubts and fears, and gloomy prophecies that the attempt to hold such a meeting in this time of depression would prove to be a fiasco, the men of our Churches from many sections of our land flocked to old Salem Church in simply surprising numbers. We wish every man in our denomination, even if unable to attend, could have caught a glimpse of that great audience of men, completely filling the auditorium upstairs and down, and could have heard them sing. The program was, for the most part, of quite exceptional excellence, and the spirit of the gathering was heart-warming. We believe the morale of our entire Church has been greatly strengthened in these difficult days by this "get-together" of such a stalwart group of the men of our congregations—a considerable proportion of them young men who are getting ready to step into the places of leadership in our beloved Zion. Dr. John R. Mott was entirely justified in his commendation of the measure of faith, courage and devotion manifested by the men of the Reformed Church, which he said marked this Convention as one of the most heartening achievements which has come to his notice in recent years. Let us thank God and take courage, as we felicitate those to whom we are particularly indebted for the idea, the plan and the program of this memorable assemblage, which we believe will be remembered as a veritable mountain-top experience by many men who were privileged to share in its inspirations.

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"ANGELS, FROM THE REALMS OF GLORY"

James Montgomery, the author of our Memory Hymn for December, was a journalist as well as a poet. He was the son of a Moravian minister and was born at Irvine, Ayrshire, Scotland, Nov. 4, 1771. In his early youth he became worldly, and it was after many years of doubt and strays, that he turned again to his Saviour, and was received once again into membership of the Moravian Church. He was an editor by profession and for publishing certain articles in his paper, the *Sheffield Iris*, he was twice imprisoned in the Castle of York. It was in this paper, which he conducted 31 years, that our Memory Hymn first appeared. By some it has been called a "spiritual song" instead of a "hymn", because it addresses in turn angels, shepherds, sages, saints and sinners. Whatever the criticism may be, it has become a favorite Christmas hymn with many Christians. From 1833 until his death in 1854, its author received a royal pension of 200 pounds a year.

Our Church Hymnal contains 19 of Montgomery's hymns. Another said of him, "He sees English scenes and feels the breezes of the seasons blowing. . . . He is some-

what more at home on the earth, than are Watts and Wesley. Sunshine and air and freedom recur again and again in his hymns." Let us respond to the challenging refrain that ends each stanza of our Memory hymn, and with joy and adoration—"Come and worship, worship Christ, the new-born King." The tune, "Angelica", was written by Walter Bond Gilbert, Doctor of Music. He was born in Exeter, England; organist of Trinity Chapel, New York, 1869-99.

* * *

The Parables of Peto the Penman

THE PARABLE OF THE GORGEOUS TREES

On the Poconos, on the Kittatinny Mountains, in the valleys, by the water-brooks, along the highways and the trails—a panorama of color. Sumac, Virginia creeper, oaks, poplars, beeches, every tree and shrub on which the brush of Autumn has laid its colors. They are rainbow varied, multi-hued. What a delight to the eye. And while you may object that all this evidences death, like the hectic spots on a fevered cheek, it is nevertheless all very beautiful and glorious. Meadows may be brown and sere, leaves are falling, and soon the fitful winds will be whirling the dead foliage over the fields and into the fence corners. Today it is the most moving sight of autumnal loveliness. The tang in the morning and evening air presages wailing winds, dancing snowflakes and wintry weather, but the grandeur of Autumn is a sight that may not be lightly passed by. Perhaps the burning bush where Moses held converse with Jehovah was one that the frosts of Fall had touched into flaming beauty. Who knows?

Tourists stop at hilltops and admire the color-bespattered landscape. Boys go nutting and lug back bags of walnuts, shellbarks, and filberts. Women go for a walk and come home laden with the bright red berries of the bitter sweet. The wild clematis makes a very graceful trailing decoration for the drawing room, with its cottony white seed stars. Turn wherever you will, the fruitage of autumnal beauty greets your eye. Can a man walk aimlessly and obliviously amid all this flaming glory of hue and color without exclaiming, "*Thou hast made everything beautiful in its time, O God!*" If there is ever a time of the year when we pity the city dweller, it is when the first frost has wrought a miracle on hill and in dale. If you own a car, now is the time to turn it in the direction of the mountains of your State. But do not forget one thing. There is a fine of ten dollars and costs for even breaking a branch from a forest tree or shrub. Carry back with you the beauty of the scene not in your car, but on the tablets of your memory. If it be necessary to add a moral to this story, let it be this: each season has its compensations, and the dying of the leaves is at least a Beautiful Process, thanks to the gold, the red, and all the shades between.

Garlands of Gratitude for Thanksgiving Day

THANKFUL FOR GOD

By Ernest W. Brindle

Whether we are thankful today depends upon where we find cause for thankfulness. Is the cause rooted in the outward circumstances of life? Then the best we can do is to thank God that our condition is not worse. But we can be thankful for such cause only when we close our eyes to that mass of humanity which, cold and hungry, totters toward the potter's field, and to that group which lies listlessly in the lap of luxury. Only a complacent people can be thankful for such cause.

Is it rooted in the inner satisfactions of

life? Then we can thank God for peace of mind. But who can have peace of mind in a life of average righteousness when so many souls stagger under the burden of unrepentant sin? Only a people who have forgotten that "there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine persons, who need no repentance," can be thankful for such cause.

If not in outward circumstances, if not in inner satisfactions, then where shall we find cause for thankfulness? We may find it in the character of the Christlike God. The ultimate significance of life is found in God. Paul found cause for thankfulness

in the character of God. Can we lesser Christians find it elsewhere?

Let us be thankful that God is against an order where "wealth accumulates and men decay." Let us be thankful that He is opposed to such an order because of His love for mankind. Let us be thankful that He is struggling, through devoted men and women, in behalf of the kingdom of Love. Let us be thankful that the Church is increasingly joining forces with Him in the struggle.

Let us be thankful that God opposes sin in all its forms. Let us be thankful that our hope rests in His character rather than in sinful men. Let us be thankful that

men need remain in sin only so long as they are contented there.

Let us be thankful for God. Then shall we be able to see wealth as an instrument of God. Then shall we find peace of mind through doing the Father's will.

Let us be thankful for the Christlike God!

Arendtsville, Pa.

THANKSGIVING, 1931

By S. L. Flickinger, D.D.

Many people approach Thanksgiving Day this year with the question, What have we to be thankful for? Their most common topic of discussion is the widespread industrial depression and unemployment. We are in the midst of hard times. Therefore, it is well for us to remember that Thanksgiving Day had its inception in hard times. The summer of 1621 following the landing of the Pilgrim Fathers yielded a scant harvest, grim starvation cast its shadow over the threshold of every Pilgrim hut, and winter had not yet set in, thus, "Amid hardships and privations, dangers and meagre comforts they bequeathed to us the custom of devoting one day of every year to universal thanksgiving." How could they do it?

There is only one answer. Those sturdy pioneers had a consciousness of God that was so real and so radiant that even from threatening starvation upon a bleak and barren coast, hymns of praise and prayers of thanksgiving rose to the throne of God like the fragrance of a sweet flower that has been crushed.

Even so from the economic depression of this year we offer our sacrifice of praise and thanksgiving. How thankful we should be that God is at the loom and that purple threads of adversity and golden threads of prosperity woven together make a design that is good as mountains and valleys together form a beautiful landscape. The closing of banks and the slashing of material values have demonstrated the uncertainty and insecurity of money and things. Is not the present unrest an evidence of the stirring of the human spirit by impulses which the gospel and the new learning have awakened and of a determination to find a more just economic and social order?

The inescapable challenge of the adversity which has come upon us is the challenge to put God back into every phase of our life and to hold up the joy and worth of right living.

And let us remember that this challenge is universal. It is the same for Jew and Roman and Protestant, the same for Catholic and Evangelical. It cuts straight through the isms which divide men. If we would preserve our homes; if we would save our sons and daughters from dishonor; if we would establish in our communities, in America, and in the world the Kingdom of God, we must unite with all godly forces everywhere and hurl the power of united religion into the battle against organized irreligion.

If we are truly thankful this year for the blessings of life, personal, social, and religious, we shall meet the challenge of the present situation with our consecration to the task of making our religion vital, living, real, earnest, to safeguard the ideals and institutions of our country while the people discover, slowly perhaps, that the way of godliness and right living is the path to prosperity and peace.

Winchester, Va.

THE SPIRIT OF THANKSGIVING

By Geo. T. N. Beam

Not long since the parents of a young woman in training in a distant university received a letter from her which, though there was a certain pathos in it, made their hearts to glow with a light peculiar to fond parents when children are appreciative. There was a suggestion of *heimweh* in the letter. Perhaps there was more of it in the hearts of the parents. But the important

thing was the revelation of home — thoughts and appreciation.

The letter began: "Dearest Mother and Dad, I have been in rather a restless mood this evening. I have just been wandering from one thing to another in my room and saying to myself, 'Mother gave me this and this, and this reminds me of Dad.' Surely, no one ever had as good a father and mother as I have." And so the letter rambled on in terms of appreciation and thankfulness. It was a beautiful attitude for a child to have toward parents and home, and the hearts of the parents were steeped in satisfaction in having such a child. Were this more general, the world would be happier far!

Thanksgiving time is, above others, perhaps second only to Christmas time, the

A THANKSGIVING PRAYER

I cannot number all the things
That I am thankful for—
One cannot count the grains of sand
That form the ocean's floor!

But oh, there are some priceless gifts
That Thou hast given me;
The beauty spread on every side,
And eyes with which to see;

The music in a thousand forms
That rises sweet and clear—
I thank Thee, God, that I have ears
Attuned that I might hear;

And love, God, makes this dear old
world
A finer, better place—
I thank Thee for the love that brings
A radiance to a face.

And then I'm grateful I can serve
In just a little way—
Oh grant me courage, God, and
strength
To do my best each day.

Thy greatest gift, God, was Thy Son
Who gave His life for me,
And took the dark sting out of
Death—
And gave—ETERNITY!

Grace H. Poffenberger.

season when the hearts of children "turn again home"; indeed it is the season of home-coming. It is well that it should be so. It is a partial offset to the home-destroying influences rampant everywhere. Now if to this there were added a fuller and more general recognition of the Father God and His goodness to His children—if His children were saying, "the Heavenly Father gave me this and this, and this reminds me of Him"—the world would be remade over night. After all, "what hast thou that thou didst not receive?"

Bellevue, O.

THANK GOD AND REPENT

By Earl G. Kline

Never have we faced Thanksgiving under conditions comparable to the present. This year Thanksgiving Day is not an occasion to exalt our national virtues nor to boast of our material resources, although we have every reason to express our sincere gratitude to Almighty God. The harvest of the past summer has been most bountiful, far beyond our ability to consume. The markets are glutted. Wheat and many other staples of life are selling at ridiculously low prices. The cotton farmer is faced with disaster by the abundance of his crop. He has been advised to plow under every third row to relieve market conditions. In spite of the bountiful harvest, many people will face a scanty Thanksgiving board and suffer hunger and hardship in the coming winter. As we thank God for His blessings, we

must surely bow before Him in shame, because we have proven ourselves unworthy of His bounty and incapable of using His blessings aright. In our greed and selfishness we have abused His mercies and gambled with life's necessities, cherishing gold more than the lives of our fellowmen. Yes, there is every reason to thank God, but at the same time, let us bow before Him in humble confession and sincere penitence.

No doubt the general condition of the times will add to the difficulty of thanksgiving in many hearts. Here we are in the grip of changing conditions, of idle mills, of unemployed men, and yet at the same time more work is staring us in the face than can be done. Banks close, business men fail, money is close, yet here in America we have forty-five per cent of the world's gold. How can we give thanks under such conditions as these? Perhaps we might thank God for the sobering effects of these days, but we wonder whether many unemployed fathers would join us in such Thanksgiving. But God is not responsible for these conditions. We forget that they are the harvest of our sowing. We have sown the seed of greed, selfishness, hatred, and physical indulgence and today we are reaping the consequences in bitter experience. Let us therefore in this Thanksgiving season be mindful of God's many blessings. Let us humble ourselves before Him in penitence for abusing His gifts. May we learn from our experience that "the way of the transgressor is hard." Thank God—but also repent!

Selinsgrove, Pa.

SEEING GOD'S POWER IN THE DESERT

By J. M. Mengel

Today, in this period of depression, we are like the multitude whom Jesus discovered in a desert place, hungry, discouraged and in want. Or if not in need ourselves, we are suffering because we see the want surrounding us.

The multitude who followed Jesus found themselves, late in the evening, in a desert. Their plight and their appearance was such that the disciples said, "This is a desert place and the time is late; send them away." This company of faithful followers of the Master refused to return, though they were weary and tired. They tarried until they discovered that God is good and that His goodness "makes the desert blossom as the rose."

God's power is best displayed in desert places. In our Far Western country there are long stretches of waste lands. Sun-baked deserts without vegetation, flowers and trees. In the early days many a weary traveler found nothing but desolation, hunger and thirst. Not infrequently he stood close to the greatest hidden treasures, the wonders of nature, and saw them not. Doubt and despair said to him, "You shall not pass." Others with more faith, more courage, found silver and gold, majestic mountains, lakes, rivers, and canyon walls whose grandeur defy description. The desolate land of the purple sage and the gopher colonies is today the paradise of the tourist and the land of prosperous homes.

We are in a great desert of depression. Without faith and courage we despair, and the Thanksgiving season is passed by without thanksgiving and without a thought of God's goodness. But to those who tarry in the presence of the Master shall be given the eye of faith and the courage of a great heart.

Reading, Pa.

CHRISTIAN OPTIMISM

By Wm. S. Gerhardt

One of the famous comedians of the air recently reported that his great lodge, "The Mystic Knights of the Sea," had decided to fine any member or visitor a dollar each time he used the word "depression." It is one illustration of the philosophy and bit of wisdom sometimes "in-

corporated" in their characteristic variety of wit and humor.

Optimism will not of itself supply bread and butter to the hungry and ought not blind us to the necessity of remedial measures which will make a repetition of present conditions impossible. But the great opportunity of Thanksgiving Day in this year of our Lord, 1931, is the opportunity for the display of true Christian optimism.

I should like to give two texts as the keynote of this brief wayside Thanksgiving sermon, both of them from the pen of the Apostle Paul. The first is found in his letter to the Church at Ephesus, where he wrote, "Giving thanks **always** for all things unto God and the Father in the name of our Lord Jesus Christ." In his letter to the Church at Philippi, he wrote, "Rejoice in the Lord **always**; and again I say, rejoice." When we remember that these latter words were written from his prison in Rome, with certain and near death staring him in the face, they mean more than they otherwise would. And when we remember that the same man after mentioning the "tribulation, distress, persecution, famine, nakedness, peril and sword" of which he had had more than his share, wrote, "In all these things we are more than conquerors through Him that loved us," the meaning of our Thanksgiving message becomes plain. If Paul had merely said, "Rejoice always," we might almost have questioned his sanity. But when he wrote, "Rejoice in the Lord, always," he was giving an admonition which thousands of Christian people have heard and lived, people like Fanny Crosby, who from the time she was an infant never saw the light of day, yet sings in one of her immortal poems, "This is my story, this is my song, Praising my Saviour, all the day long."

May I offer two suggestions as a guarantee of a real Thanksgiving Day at the beginning of this winter concerning which dire predictions have been made?

(1) Let us think of the things we have rather than of the things which we have not. Sight, hearing, smelling, tasting, sunshine, refreshing showers, air, beauty, friendship, life—if we spend ten minutes in counting our blessings, it will surely surprise us what the Lord has done.

(2) Realize, if you never did before, what Christ really means to you. Many of our ministers who are still in the active pastorate remember the Christian woman, of Lancaster, Pa., who lay on her back for twenty-five or thirty years before her death, whom college and seminary students loved to visit, not for the comfort they brought to her, but for the benediction she bestowed upon them. The power of Christ, which is the power to rise above all outward circumstances and conditions—is this not a cause for boundless gratitude?

"Then thank we all our God,
With hearts and hands and voices,
Who wondrous things hath done,
In Whom His world rejoices—
Who from our mothers' arms
Hath blessed us on our way,
With countless gifts of love,
And still is ours to day."
Mt. Pleasant, N. C.

THE TRUE SPIRIT OF THANKSGIVING By Robert S. Mathes

In a time when economic processes have become crippled and public confidence shattered, Thanksgiving demands of us some fundamental thinking and courageous action. This is no time either for Pollyanna optimism nor morbid pessimism. We are being tested severely as to what we really believe about God and His ways with man. We are being cast into the refiner's fire, and there the quality of our faith and the character of our gratitude is being revealed.

Gratitude can rise no higher than its source. If it is genuinely prompted by acknowledgment to God as the inevitable and unescapable Head of life, and if it can come just as joyfully and spontaneously

in the year when material prosperity has failed as when our barns are overflowing, then it radiates a true God-quality. Too often, however, thanksgiving has been tainted with the blight of complaisance, because we failed to realize that God's greatest goodness could not be measured in terms of prosperity, but that it issued in lives of obedient devotion, in the will to live silently, daringly, adventurously, and sacrificially for His Kingdom.

Of all times, this season of thanksgiving should compel us to consider the quality rather than the quantity of God's blessings. It should drive us to believe that "life is more than raiment," that "man does not live by bread alone but by every word that proceeds out of the mouth of God," and

MANKIND LOOKS UP AND SINGS

(A Prayer)

The sun rises and man, the upward looking being, lifts his eyes to the light and to Thee, O God, in Whom is no darkness at all. Now do we children of men lift our voices to swell the mighty chorus of praise that ascends on high, as the hour of prayer passes from east to west with the circling of the sun.

The Sabbath Day dawns and one by one all climes join in the uplifted song, and we rejoice to belong to the million-throated throng that this day raises to Thee in divers tongues the universal hymn of adoration and praise. And when night falls we rest in peace to know that there is no land, however far away, with which we have not been united in this great chorus of devotion.

Just so do we rejoice to add our day's praise to the song of the centuries that are behind us and to the song yet to be sung by centuries to come, looking forward to the time when, the Divine Work complete, both they and we shall rejoice together. Amen.

Addison H. Groff.

that a "man's life consisteth not in the abundance of things which he possesses." It should make us glad that there are yet those who have not bowed the knee to the Baal of a material-centered life; that out of the ashes of a social order maimed by selfishness there are being born lives newly filled with a passion for the Kingdom; and that there are prophetic voices all over the land and world, who are crying in a wilderness of injustice, who are raising their voices against a system of production and distribution that forces a dread insecurity and appalling want and suffering upon millions of victims. We can still rejoice that God sustains those who pursue the Way that is Straight and Narrow, that we can be alive in such a challenging age, and that out of the stress and strain of modern life there is being created new faith, and hope, and love which shall point the way to a new day.

Goshen, Indiana.

"UNANIMOUS THANKSGIVING"

By Orris W. Haulman

It is quite significant that the Apostle Paul, as he closes his first letter to the Thessalonians, challenges them in most unusual fashion: "In everything give thanks, for this is the will of God in Christ Jesus to you-ward" (I Thess. 5:18).

Church life among the Thessalonians must not have been all roses. While the apostle commends them for a steady spiritual growth, we are not to think that this had come easily. There must have been undoubted hardships and privations for

many, or perhaps most of the "new faith." Besides the price of separation from many of the old friends,—a dreadful cost to real souls,—they most certainly faced equally trying economic conditions. That little despised group of "Way followers" were very likely dropped from the list of the "approved," losing not only standing in the city, but almost certainly losing their means of livelihood as well. And yet that preacher dares to tell them that God wills that they "give thanks in everything."

We have no such conditions to face today. While it is true that material conditions are not of the best, yet even "at our worst" the great American family has infinitely more than we possessed "at a peak" a generation ago. There have been heavy losses, but these have been for the most part mere paper losses.

It is well that we meditate upon our many blessings. It is then that we marvel at the grumblings, groanings and the depressed spirits of men and women around us.

When have we had more bountiful harvests than in this year 1931! The fields and orchards have literally groaned under their burden of fruitfulness. While agriculture has suffered a severe setback in the prices of her commodities, she nevertheless can live. She is not hungry, nor will she be cold and naked this winter. On the other hand, these very decreased prices, trying as they have been to our farmer population, have been God-sent blessings to the great ocean of poor folk in the great cities. What greater combination could we have desired than this one of plenty in the time of great need. As we look at the picture in its entirety, we cannot but be grateful. Imagine a depression and a famine at the same time! How fortunate we have been!

When have we had better health than in this year 1931! Doctors are complaining that they have made less calls this year than formerly. Not having that "extra money" we have been more sane in its expenditure. Luxuries that tend to sickness have been eschewed for the more needful things of life. Even our so-called pleasures have been reordered so that we are having longer periods of sleep. Even the undertakers are telling us that they have had actually less funerals during these days of so-called depression than for many years. Imagine a depression, a famine and an epidemic at the same time! How fortunate we have been!

But St. Paul had a more subtle meaning. He felt that the Christian attitude in adversity as well as in prosperity, in difficulty as well as in success, should be such that the individual Christian would be able to look beyond the immediate present and thank God for "testing times."

Accordingly it is even better to meditate on our adversities. Once we can agree with the Apostle on even these hours being the will of God; once we can actually believe that everything works out for good to those that love the Lord; only then are we able to see the bigger results for the days ahead.

Adversity is one of the means whereby God makes better, bigger, and stronger men. Every life needs some discipline. Granted it is never a pleasant medicine, nevertheless it can be most effective. Analogous to the work of Mother Nature, who crushes that lump of coal under awful heat to make a diamond, so God sometimes makes His very best men in times when the load crushes almost to death itself. After the passing through, new energy and new power result, that we did not know could be possessed.

And may we remind you that a little sugar taken with the bad dose of medicine takes away much of the nauseating taste. Thanksgiving even now in this hour of bitterness, if that be the way you see the hour, will sweeten life and make the entire process even palatable. Sometimes it even becomes the medicine itself, changing Alladin-like our awful state of mind and

fact into that which is bright and real. The grateful certainly are longest retained and soonest rehired.

Anyway he who gives thanksgiving in such an hour will be more greatly blessed in the present as well as have the satis-

faction that he will not be forgotten in the future. Let's make it unanimous!
Akron, Ohio.

Funeral Sermon for Dr. Charles B. Schneder

By PRESIDENT GEORGE W. RICHARDS, D.D.

"A good minister of Christ Jesus"—I Tim. 4:6.

We have assembled to pay a tribute of love and esteem to a good minister of Christ Jesus. One could not say more of any man; one cannot say less of Dr. Schneder. The words, which Paul wrote to his son in the faith, Timothy, apply with equal propriety to our brother who has closed a ministry of more than forty years. The goal which his parents and he had set for him in childhood he has attained. He has entered into the reward that is in store for the faithful servants of God.

The end of a life like this must be explained through its beginning. In a house on a farm by the road in Lancaster County, there was a home, a school, and a Church. The hearth, the altar, and the desk were hard by one another. The boys and girls of that home were first taught by those who loved them first,—the parents who lived in the fear of God and in the service of man. They practiced the simple life. They did the daily task with sincerity and cheerfulness. They ate their food with gladness and singleness of heart, praising God and having favor with all the people. In the spring they cast seed into the ground, in the autumn they reaped the golden harvests and gathered them into the garner. They enjoyed the bounties of the God of nature and the inspiration and comfort of the God of grace. They were true to the rich heritage of their fathers in Church and State. In that home and on those acres the boys romped and roamed. They heard the birds sing, the cattle low; they saw the buds and the blossoms, the green sprouts and the golden ears. They watched the stars by night as they twinkled mysteriously in the deep dark heavens above. They were taught the arts and sciences in the school and their souls were nurtured in the Church on the ways and works of God. Thus time and eternity, earth and heaven, blended in their young lives.

Homes like these have been both the foundation and cap-stone of our national life, the seed-plot of men and women of high ideals and resolute purpose. From them come forth the preachers and missionaries, the doctors, the statesmen of our land. While these homes thrive, Church and State will prosper.

By nature as well as by grace, young Schneder turned toward the ministry of Christ. What Paul said of himself, we may say of Dr. Schneder,—that God set him apart from birth and then called him by grace to be the bearer of the Gospel to a sinful world.

He entered the schools of his Church where he pursued his studies in the same quiet and persistent way as he did the daily task on the farm. His life in school was controlled each day by the high calling to which he dedicated himself,—to become a good minister of Christ Jesus. Those of us, who were fellow students with him, now see more clearly than we could then, that the boy was father of the man. Even then he stood out among us; we trusted him, looked to him for counsel, and felt we had a disinterested friend in him. He was genial and studious; reticent in manner but firm in devotion to the true and good as he saw it. He completed his studies in college and seminary, and with deep but undemonstrative joy he entered upon the work of the Christian ministry.

A man with his qualities of mind and heart will not have to wait long for recognition both by the members of his congregation and by the Church at large. Early

in his ministry he won the confidence and esteem of the people whom he served and of ministers and elders in Classes, Synod, and General Synod. When Paul paid his visit to Jerusalem, after his first missionary journey, he met there three men who were "reputed to be pillars of the Church." Pillars bear weight of responsibility, carry heavy loads, support the super-structure. Dr. Schneder was in line of apostolic succession to these "pillars" of the early Church. One place of trust and service after another was assigned him. He was not only chosen to preside in Classes and

of Shamokin. He was a Christian citizen, a friend of man, a patron of all that was true and good and beautiful. He stood for God and Eternity in this community; and now he is acknowledged to have been a pastor at large by the leaders and followers of every Church, Catholic, Protestant, and Jewish. Yea, men without a Church, perchance without faith, would find in him a refuge and a friend in time of need. One whom they knew would not turn them away unheard and unhelped.

Ministry means service, service means standing by and reaching out the helping hand to everyone who has need,—need of the body, of the mind, and of the heart; standing by the rich and the poor, the educated and the unlearned, the righteous and the sinners, the worthy and above all the unworthy; aiding men and women, boys and girls to guide their craft over the stormy sea of life and safely to reach the sheltered harbor.

Dr. Schneder was a preacher of the word, the word of truth and grace as manifested in Jesus Christ. His sermon was underscored by his life. The power of his word was in the corresponding deed; not that he had attained what he preached, no one can claim that, but he had his face turned toward the goal which he held up for others. He moved unswervingly in the direction toward which he pointed. He was a fellow pilgrim to the eternal city.

He was a pastor; that means a shepherd of the flock, one who led his sheep upon green pastures by the still waters; one who knew how to bow down in sympathy and carry the lambs in his bosom and gently lead those who are with young. For this he was loved by young and old. Tenderly and patiently in season and out of season he cared for the flock as the servant of Him who said: "I am the good Shepherd, the good Shepherd lays down his life for the sheep."

Now we sorrow because his work is ended. He is no longer with us in the body. In vain do we reach out "for the touch of the vanished hand" and listen for "the sound of the voice that is still." Someone has gone out of our lives; and we have an indescribable sense of loneliness and loss. Yet we sorrow not as others who have no hope.

We are a little better because we knew him and his spirit follows us and abides in us a benign presence. The Kingdom of God is a little nearer for the lives of men who lived and wrought as he did.

This is a day of triumph. We celebrate the triumph of a noble soul who won the victory of faith, who has shown us the possibility of common manhood and the power of the grace of God. His was the triumphant faith that overcometh the world. Those whom he conquered by God's grace and the virtues of a good life are here in this vast assembly, in this region far beyond the bounds of Shamokin; they are scattered far and wide throughout the state and nation. Let us raise for him a triumphal arch with the flowers that have been placed in this sanctuary, and that express the thoughts and intents of the heart which words cannot convey, and inscribe upon it the apostolic words: "A good minister of Jesus Christ." Wistfully we gaze after him; and with the faith, hope, and love that he preached and practiced, let us take up the work of life with fresh courage, as he would bid us do, always having our hand on the daily task and our hearts set upon the morning star that is the harbinger of eternal day.

"THEY SET APART A DAY OF THANKSGIVING"

... for which Mercy, in time convenient, they also set apart a day of thanksgiving. —From Governor William Bradford's History of the Plymouth Plantation.

When Governor Bradford made the first American proclamation for a day of Thanksgiving, he had looked upon a terrible year. Of the eighteen married women who left the Mayflower in December of 1620, but four saw the May blossoms open in 1621. John Carver, the first Governor, died in April, and Bradford, who took up the burden, wrote of the miserable Colonists:

"All things stand upon them with a weatherbeaten face and the whole country, full of woods and thickets, represented a wild and savage view. In 2 or 3 months time halfe of their countrymen dyed . . . wanting houses and other comforts and of the rest in the time of most distress there was but 6 or 7 sound persons . . ."

Yet—no one returned home with the Mayflower in the spring of 1621. The Pilgrims' splendid motto was:

"That all greates and honourable actions must be enterprised and overcome with answerable courages."

There is little doubt of the "answerable courages." The Pilgrims stayed, the summer passed, the autumn came, there were crops of a sort, and when the maize was ingathered, Governor Bradford issued his memorable proclamation.—Ex.

Synod; but he was usually made a member and chairman of the most weighty committees. He was elected to the Boards of the Church,—the Board of Home Missions, the Board of Education of the Eastern Synod, the Board of Cedar Crest College, the Board of Visitors of the Theological Seminary, of which he was president for eight years,—a philosopher, guide, and friend to the professors and the students. Men had confidence in the soundness of his reason, in his farsightedness, in his ability to carry through a project for the welfare of the Church. Moreover, he was affable, sweetly reasonable, and gently resolute. His gentleness made him great.

Dr. Schneder's primary work, that in which he found his chief joy and for which he will live long after his departure in the lives of men, women, and children, was his parish ministry. The parish theologically was composed of St. John's Reformed congregation but actually it was the town

"A Life of Prayer in a World of Science"

(Reflections Suggested by DR. R. C. SCHIEDT's Article on this Theme)

By PROF. A. S. ZERBE, PH.D., D.D.

Second Article

God works in the universe today as ever, in both natural and supernatural events, transcending it in being, mind and will. This transcendence is the basis of the argument for miracles. A miracle is not a violation of law, but simply the entrance of a higher law. I do not destroy gravity when I pick up a book. I merely neutralize it by exercising a superior force. I perform an act *super naturam*, a supernatural act, if I may be permitted to use the word in its original sense. In nature water does not flow up hill, but man can cause it to flow to the highest building. A miracle in the Biblical sense does not derange nature (as objectors claim) and introduce confusion; it merely holds a lower law in abeyance, as when Jesus raised Lazarus and the daughter of Jairus and when He himself rose from the grave. Prayer, as will be seen, is analogous.

There is a tendency today to run the natural and the supernatural together and to regard them as one. If the meaning were that with God all is natural and all is supernatural, there could be no serious objection. But the alleged sameness is understood to mean that God, man and the universe are one. That, however, is pantheism which destroys the personality of both God and man. The question is, Whether above and back of what we call nature there is a God Who is the Creator of nature and subordinates it to His purpose?

A view quite prevalent, but inadmissible, is that the supernatural is the spiritual. Dr. W. A. Brown of Union Theological Seminary writes: "The supernatural is the natural seen in its spiritual significance." On the other hand, by the supernatural we mean Being that is above nature, whether physical or spiritual, that is *uncaused* personality, the Creator of the universe and of man, or (in the language of philosophy) the Absolute, the Unconditioned.

Consciousness, Personality, God

An English writer lately interviewed a number of eminent scientists on consciousness, personality and God. To get the revolutionary significance of what follows, the reader must recall that up to the present, practically every scientist who has written on evolution is sure that mind and consciousness are the product of inanimate force. Professor Schoedinger, a brilliant physicist, replied: "Consciousness **cannot be accounted for** in physical terms. Consciousness is absolutely fundamental. It cannot be accounted for in terms of anything else." Prince de Broglie, a Nobel prize winner, writes: "I have a strong impression that life cannot have arisen fortuitously. Further, I regard the principle of indeterminacy as fundamental. It is not to be considered merely as a useful device at the present stage of science. It expresses a fundamental characteristic of the universe. The old scientific outlook, which assumed that nature forms a perfectly determinate scheme, **must be given up**. Nor do I see how consciousness can be derived from material things."

Professor Max Planck, another Nobel prize man, said: "I regard consciousness as fundamental. Matter is derivative from consciousness. We cannot get behind consciousness. Everything that we talk about, everything that we regard as existing, postulates consciousness."

Jeans answered: "I incline to the idealistic theory that consciousness is fundamental and that the material universe is derivative from consciousness (God), not consciousness from the material universe. If this be so, then it would appear to follow that there is a general scheme."

Professor Eddington said: "Conscious-

ness seems to me to be on an entirely different plane than life. Consciousness is fundamental. It must already be assumed in all the discussions about the nature and origin of anything."

The positive declarations of the above scholars (others could be added) mean a face-about on the question of determinism and a closed universe and lay the foundation of our argument for answer to prayer. In an interview at Pasadena, February 4, Albert Einstein announced a new cosmology and rejected the idea of a closed universe. This means that there is something higher than the supposed "invariable natural law" and is equivalent to admission of a supernatural order.

THANKSGIVING

By B. F. M. Sours

I heard the robins sing,
I hear them now no more;
In southland fields they roam
Or on some sunny shore.
And now the autumn frosts are here
And garners burst with food and cheer,

The Father watched above
And scattered blessings down
Upon the blossomed field
And on the busy town.
And lo! on this Thanksgiving Day
Our hearts are lithe as birds of May.

O Father in the skies,
Thou hearest while we sing,
And unto Thee we raise
Our song, our Lord and King:
For happier than birds of May
Are we on this Thanksgiving Day.

Mechanicsburg, Pa.

Scientists Baffled by the Mysteries of the Universe

One of the greatest scientists of our day is Dr. W. R. Whitney, Research Director of the General Electric Company. Interviewed by a New York "Times" scientist, he said, among other things: "We have our theories but can't prove them. Bring this small bar magnet near a steel needle and the needle will leap to the magnet. No one knows why, but we have worked out elaborate explanations. We speak of lines of force, we draw a diagram of the magnetic field. We know there are no lines there and 'field' is just a word to cover our ignorance. What causes this? Sir Oliver Lodge says it is the all-pervading ether. But Einstein denies that there is any ether. Which is right? I say that the magnet floats in space by the will of God. And no man can give a more precise answer."

"What do you mean by the will of God?" he was asked. "What do you mean by light?" shot back the scientist. "A beam of light comes speeding from a star, traveling hundreds of years, and finally it reaches your optic nerve and you see the star. How does it do that? We have our corpuscular theory of light, our wave theory and now our quantum theory, but they are all just educated guesses. The best scientists have to recognize that they are all just kindergarten fellows playing with mysteries. There is a limit to what we can know. We move from one theory to the next and always there is something that does not fit in with the other evidence. Take the atom. Yesterday it was whirling particles, infinitesimal solar systems. But that is

outmoded now and today the atom is described as a wave in space. Tomorrow it will be something different. The theory of relativity is not final. It will not stand fixed. No scientific conception can stand still. The will of God, the law which we discover but cannot understand or explain—that alone is final."

Lest the reader may not fully grasp the significance of the last sentence, "that which we discover, but cannot understand or explain," it may be stated that just as there is a supernatural world of power, so there is a world of faith, which man accepts but cannot explain; it transcends his intellectual horizon, his power of analysis. Newton formulated the law of gravitation, but (as said Laplace) he did not **explain** what it is, nor has any other scientist done so. This applies to all ultimates, as the atom, life, electricity and a dozen other things that baffle science. They are transcendental categories. Will Durant defines transcendental as that which is "beyond the realm and reach of the senses, antithetic to empirical."

A physicist, writing in the "New York Times," affirms that "the failure of Einstein's insight into the transcendental laws of nature, is to be deplored."

At bottom Christianity is not only supernaturalism, but metaphysics and transcendentalism. It is metaphysics because it is something beyond the physical and psychical; it is transcendental because it is something beyond human reason, not contrary to reason, but above reason (in the sense of rationalism), in short, the higher, the ultimate reason of God. In the Christian system, the essence of the chief doctrines (the incarnation, faith, prayer, regeneration, etc.), is transcendental. "The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh or whither it goeth; so is every one that is born of the Spirit" (John 3:8).

Ministers are "stewards of the mysteries of God" (I Cor. 4:1). In the Christian religion mysteries are things hidden from the ordinary understanding. "No man understandeth; but in the spirit he speaketh mysteries" (I Cor. 14:2). In the preface of one of his books Professor Emil Brunner states that the object in the third part "is to restore faith to its full transcendental rank" (zu seinem vollen transzendentalen Gewicht).

The writer reluctantly refers to his "The Karl Barth Theology; or, the New Transcendentalism," in which the whole of the Third Part, 72 pages, is devoted to a discussion of the transcendental. The religion founded by Jesus Christ, the so-called Christian religion, is transcendentalism, or nothing. The colossal stupidity of the age is that Protestant ministers have overlooked this basic fact and principle. Without transcendentalism all is empiricism. Hundreds of books flooding the market, but written from a wholly subjectivistic viewpoint, have little, if any value, as a defence and exposition of Christianity. On the other hand, Karl Barth's theology with its absolute transcendence and unknowableness of God, its supralapsarianism, with its low view of man and of history, is a false transcendentalism. The irony of it is that, whatever the situation may be in Germany and Switzerland, American students who flock to hear Barth, listen in open-mouthed wonder to a farrago of Calvinism, Gogartenism, Kierkegaardism, mysticism, Kantianism, Neo-Kantianism, idealism and realism, of which, rarely well-grounded in the classic theologies and philosophies, they can have but the vaguest ideas.

Einstein's "Closed Box"

As Einstein is generally regarded as the greatest scientist of the age, his somersault in Pasadena last February bears directly on the uncertainty of the scientific formulation of natural law. He relegated the old Einstein theory of the universe to the past, saying: "The old symmetrical spherical space theory (his own) is not possible under the new equations." Under the new idea, "the universe is running down," instead of the former alleged law of the conservation of force and matter.

If the universe is running down (as appears too, from other evidence), it must have had a beginning. At the Pasadena speech of an hour's duration, he elaborated his views and finally to the astonishment of his scientific audience said: "The general theory of relativity is unsatisfactory and requires further elucidation." Later he added: "I offer you this unified equation, like a closed box, and as one who doesn't know what is in it." Professor Einstein does not know what is in "the closed box," because his formula does not

cover the two forces named, gravitation and electro-magnetism.

A New York scientist, writing in the "Times," says: "There is entirely too much moonshine about Einstein and his kaleidoscopic hypotheses. Let's open the box and if there is nothing in it, put it away on the shelf with Voliva's flat earth."

We are now prepared to discuss "Providence and Prayer in an Age of Baffled Science."

Dayton, Ohio.

This Astonishing Race

(With Occasional Narratives of their Sayings and Doings)

By GEORGE EZRA HUNTLEY, D.D.

I. AN INTERRUPTED ARGUMENT

"White Jack" and "Black Jack" were fellow-workers on hardware. Every week-day they sat side by side, polishing hinges, their whirling emery sending forth constant streams of angry sparks.

Every day also they quarreled—wrangled about wheels, boxes, bins, waste, chairs, overalls, or, failing any other pretext, they squabbled about the universe in general. They pretended to be rivals and bitter enemies; but the discerning knew that at heart they were comrades and partners and that in an exigency they would show themselves true blue.

Strangely contrasted in appearance, the little black-haired Yankee and the big, blonde Scotchman had one point in common: they both loved to argue. Particularly they liked to debate with each other. Every noon-hour was devoted largely to an excited forum, other workers contributing occasional words, but the two Jacks being the chief contestants.

They threshed out practically every subject under the sun, never agreeing in a single instance, and, of course, never converting each other. One theme always recurred, apparently connected in their minds

with all others, and that was religion.

White Jack was a devout believer in traditional doctrines; but Black Jack was a proud and militant atheist. To the Yankee the Scotchman was a superstitious weakling; to the Scotchman the Yankee was a blasphemous bound straight for the regions of woe.

The little man, familiar with Ingersoll and all of his ilk, could outtalk his opponent, and usually would end by calling him seventeen kinds of idiot. Then the big man would rally, declare that he would rather be an imbecile in heaven than a sage in hell, and end by quoting in triumphant voice, "But the fool hath said in his heart, There is no God."

One noon the argument was more virulent than usual and when the whistle blew the two men were not "on speaking terms." They sat at their wheels, glaring occasionally at each other with disdain and contempt, but saying no word.

Then came the accident. Suddenly the big man was on the floor, bleeding and senseless. "He's done for!" went the word around the shop. "He's dead!"

Then another Black Jack appeared. Down on his knees he went beside his

stricken comrade, his very earnestness silencing the crowd, and out of his great, breaking heart he poured forth a most eloquent prayer to White Jack's Deity—not eloquent in scholarly and poetic phrases, but eloquent in tragic appeal. He begged that his friend might live; he beseeched that life might be spared at least long enough for apology and understanding and forgiveness. At last he rose, unabashed, and joined his wondering but respectful fellows.

During all the succeeding weeks, he was a daily caller at the hospital and a constant helper in the sick man's home. Then came the news that soon White Jack would return to his wheel.

"Jack," said McCurdy, second foreman, addressing the Yankee, "it will be dull around the lunches now that you and your mate agree on religion."

"Huh? What's that? Him and me agree on anything? Not so that you would know it. Religion! Say, I've been reading some books since he's been sick and I've got three brand-new arguments that will simply wipe him off the earth!"

What an astonishing thing—this race of "humans!"

What's Right With the Reformed Church?

By HENRY I. AULENBACH

HOME MISSIONARY NUGGETS

From the North American Home Missions Congress

"The philosophy of the New World is largely pagan. True it is that thousands of fine folk in this land live their lives on the high levels of Christian idealism and with a keen appreciation for moral and spiritual values. But a recognition of that fact does not blind one to the effects a crude Mammonism has had on American life in the last decade and a half. It is little comfort to know that the same secular spirit challenges all religions and all idealism the world around. The counter fact remains that in no other corner of the globe has the worship of Mammon been so profitable and consequently so disastrous as among us. What is the use trying to organize men into a Crusade to seek the Promised Land when they think they are already there? Says Joad, the young British intellectual, in his latest book, 'Today we reckon with the first generation in history that has no religion and all because it has been taught none!'"

With the continued presentation of the weaknesses, failures and mistakes of our denomination at meetings of Classis and Synods, and at conferences and Ministerial Associations, and the numerous articles in the "Messenger" on "What's Wrong with the Reformed Church?", in addition to the many articles casually implying that something is wrong with the health of our beloved Zion, one cannot help but feel that both ministers and laymen have fallen into a deep rut. It always requires great effort to get out of a rut, and particularly when it is the rut of complaint. We feel that we have not accomplished all that we should have as a Church; and we appoint ourselves to diagnose the case and inevitably find some minor ailment or complaint and with the use of a magnifying glass we discover, to our own satisfaction, what is wrong with the Reformed Church.

The general attitude of the world today is that of depression. We have fallen in line with this mental attitude and hence we must find some things wrong. And it generally isn't so difficult in any human enterprise to find at least some minor defects and ailments. All we need then is a magnifying lense and we soon believe it to be a major illness. But the good physician not only tries to discover what is wrong with his patient; he also wants to know what is right, so that he has something upon which he may be able to build his cure. Now, it is true that there are some things that can be found wrong in our denomination, but there surely are at least some things that are right. Else how could it have come down to us with such

strength, power and influence as it has today? Yet it seems as though the trend were entirely in the direction of the former attitude. It has gone so far that leaders in

our Church feel constrained to express their "fears" as to the future of the Reformed Church from conference platforms. Is it not about time that we do an "about-face" and try to discover whether our fears, doubts and complaints are really grounded on solid rock, or if they are merely grounded on the quicksands of a finicky and floundering restlessness.

For quite some time, the writer has been watching the pages of the "Messenger," but in vain, hoping that some of the more capable men of our Church would write a good strong article on some such topic as the title of this article. To everyone who has heard and read so much about "What's wrong," it seems that the mere suggestion, "What's Right with the Reformed Church?" in larger type across the pages of the "Messenger" should be enough to cause some "mental decompression" and turn the attention of our entire denomination toward a healthier form of criticism. Any discussion under that title, such as this is, will merely detract from the thought and power of the title. But if, by this title, the thought and attention of ministers and laymen can be turned to this healthier consideration of our Church life, then we all can certainly feel the happier for it.

A few sticks of dynamite properly placed can easily demolish a structure. But we all know that it takes a great deal more intricate power and force than that of a few sticks of dynamite to re-establish that structure. It is always easier to offer complaints than to give real constructive criticisms. Yet it is not very difficult to discover some of the things which are really

right with the Reformed Church. A brief consideration of just a few may be sufficient to turn our minds from the urge to point out ailments to the desire to find some of the good things in our Church.

In articles urging the proper observance of the anniversary of the death of Zwingli, one weakness of our denomination was presented as being a "lack of a denominational consciousness." We deary the fact that our people, going to other communities, often unite with other denominations rather than with our own Church in their new community. Yes, it is true that this is done by many of our good members, causing some real losses in our membership. But is this a sign of weakness or of the strength of our Church? If we develop a people who are so Kingdom-minded that they can make themselves at home among other communions, it certainly seems that this should be presented as one of the things that are right in the Reformed Church. Our membership is practically free from such epithets as "Die Dickkepicha . . .," "The Shouting . . .," "The Hard-shell . . .," and many of our members freely unite with these Churches and become ardent workers. The motive to deary this fact is really a selfish one, and if we properly grasp the attitude of our Lord and Saviour in His opposition to class and clan, we can feel sure that His commendation to the Reformed Church in this matter is, "Well done, thou good and faithful servant."

So many of our suggested aches and ailments are due to our size. We do not reach into every state of the Union; we cannot assume the home mission areas assigned to us; we are not big enough to hold the more capable men that we develop and so we lose them to other denominations. These and many other similar complaints are offered along this line. Yes, we wish we were larger, as a denomination, and to be able to do greater things. But, we should remember that the five talent man was honored, proportionately, as bountifully as the ten talent man. As long as we use our talents in real kingdom service, we most certainly are in the right. A certain farmer finding himself unable to farm his large acreage sold his farm and purchased a home with a garden of a few acres adjoining. Having more time, he put forth more efforts in his potato patch and for the first time realized a life-long hope of winning the prize for the largest number of bushels per acre. So we, as a denomination, concentrating our efforts in the communities of our strength can do much to win more souls for Christ than ever before. As for those who find occasion to leave our ranks, either ministers or laymen, for larger activity in our communions, is this not again a good sign of the strength of our Church? A father rejoices if he can so train his son as to attain a higher position in life than he. Should not the Reformed Church rejoice

in the development of some of her children beyond the scope of her resources?

Complaints about the management and accomplishments of our educational institutions, although not as frequent as some

THANKSGIVING

God our country has blessed with sustenance vast;

He gave us a harvest, perhaps never surpassed.

Cellars and granaries with His bounties are stored;

Let us honor and praise and give thanks to the Lord.

Destitution and want from man's sinfulness come;

His selfishness and greed, and the wrongs that are done,

One way or another, cause most of earth's woe;

Man only too often is his own deadliest foe.

Thanksgiving reminds us of God's daily kindness,

Brings before us, too, our tendency and proneness

To forget our Father, beneficent and good,

From whose hand even fowls of the air get their food.

And if we're thankful, thoughtful, meditate, look back,

It also reminds us how frequently we lack

Really bearing in mind our dependence on God

Who, Creator of all, sends His blessings abroad.

Ingratitude's effect on men's lives is most sad,

Causes hearts to grow cold, unpitiful, bad;

Further and further they depart from God's face,

Sink into materialism, ruin, disgrace.

True thankfulness flows from true faith in our Maker,

Means childlike trust in our divine Benefactor.

Obedying Him willingly and with all our heart,

Doing for the good of humanity our part.

What could He do more for us, that He has not done,

In material gifts and the Gift of His Son?

He provides for our bodies and also our souls;

His unbounded goodness the whole world enfolds.

Conrad Hassel.

years ago, still come to our ears. Yet where is a denomination that can in any way compare with ours proportionately in her educational institutions? The growth and rise of Franklin and Marshall College and Ursinus College in recent years are remarkable. Mercersburg Academy stands out with great prominence in its sphere. The remarkable accomplishment of our Church in bringing Catawba College in a few years from a practically defunct institution to an accredited grade A institution of the Southern Association of Colleges is astounding to other denominations. Then, too, what denomination can boast of an educational institution on the foreign mission fields larger than any on the home fields? As we think along these lines, we become convinced that not everything is wrong, but that there are many things right in our beloved Zion.

One thing often decried among ministers and delegate elders, at Classis and Synod meetings particularly, is the assumption of power on the part of some men of large influence and ability. Yet it is no more than natural for such men to be developed by our present system and the sarcastic utterance, that such men would like to be "bishops" in our Church, does not truly present a real ailment of our Church. Such power, such influence, comes and goes; and even though our Church should at some time adopt the bishopric system of Church government, our Church as a whole is too democratic to allow the few who might be selected for such an office very much power. We would be much like England with her king and yet to all appearances more democratic than the U. S. in her form of government. It is a sign of healthy growth in our Church to be able to develop men of outstanding influence and ability and as long as they abide by the Constitution and forms of our denomination we should rejoice that we have been able to develop such characters.

Now there are many more things that we might mention along this general trend of thought. But certainly enough has been presented to show that not everything is wrong with the Reformed Church. There are many right things if we only are willing to see them. Dissatisfaction with our attainments and accomplishments is a good thing when it spurs us to action. But continued looking through dark glasses will give us a sour and disgruntled attitude. Our present time is one in which we need rose-colored glasses; not so that we will overlook our faults and failures, but so that we may become more enthused over those brighter things which are right. Taking our hats off to the past and our coats off to the present, we may look toward a future time when not only those things which are right may spur us on, but when those things we felt wrong have been corrected, and all may say, "All's Right with the Reformed Church."

Allentown, Pa.

A Letter From London

By HUBERT W. PEET

Mr. Gandhi and Mr. Bernard Shaw on Drink

At the age of 75 Mr. Bernard Shaw has made his first speech on temperance; in the same week Mr. Gandhi discussed with the Temperance Council of the Christian Churches the drink problem in India. Both these famous men are total abstainers, and have the same almost scornful condemnation for the social custom of drinking alcohol. Mr. Bernard Shaw announced that if he had the power he would not only stop all drinking, but he would also put a stop to the eating of meat, fish and fowl. He was himself an example of the merits of being a teetotaler. "At 75," he said, "I am fairly well preserved, and, although a very lazy man, I have done a life's work which will compare on the

whole quite respectfully with that of the average beer-drinker." In commending temperance to others he would not lay stress on the harm that drinking would do to them, he would say that it was disgraceful to a man that he cannot provide his own genuine courage and high spirits without drink. Alcohol was a trick. In his characteristic way he made fun of men like Mr. G. K. Chesterton, who spend much of their lives in praising wine. He had always suspected Mr. Chesterton of "being a secret teetotaler."

It was before the World Prohibition Federation that Mr. Shaw was speaking, and most of his speech was devoted to a comparison between the methods of dealing with drink in America and in Russia. He dwelt upon the lawlessness bred of

Prohibition and the merits of the state-controlled sale of alcohol in Russia. In America he said that people submit to the bootlegger because they had lost confidence in authority. This was an unforeseen result of Prohibition. The question for America was, "Are you going to be beaten by the liquor trade, and if not, how are you going to deal with the simple brigandism which has succeeded bootlegging?" In Russia they had a very scientific Government, with no gentlemanly amateurs in authority. He would not give the bootlegger ten minutes in Russia. The Russian statesmen would have introduced Prohibition if their people could have endured the consequences. They tried it but discovered that the people, if they could not get liquor, would make it; and the

vodka they supplied, though a mild poison, was better than horrible amateur alcohol. Russia had a perfectly efficient government in its control of the traffic. Nevertheless he was sure that America ought not to revoke the Volstead Act.

Mr. Gandhi dealt not with Russia or America, but with his own country. He explained that drink was "taboo" in good society in India. But the difficulty of taking action was due to the fact that the revenue of the traffic went to the Provincial Government. Indians, despairing of

any help from the Government, had sought in recent years to reduce the evil resulting from the trade in intoxicants by peaceful picketing of the liquor shops. Lord Irwin, with whom he had discussed the subject at length, had admitted the right of Indians to adopt that course of action in pursuing their campaign against what Mr. Gandhi called these two sinful traffics "alcohol and opium." He was amazed when an inquiry was made by one of the audience as to how he would deal with the license-holders if they were dispossessed.

It was, he said, the victims of the traffic who needed compensation.

The Mahatma spoke to the Council for half an hour, and then answered questions which were fired at him. In an account of the meeting in "The British Weekly," it is said the speaker, who is an entire stranger to the arts of the practised orator, "evidently won over to his way of thinking his audience, which—it is only fair to remember—was, no doubt, overwhelmingly predisposed in his favour ere ever he addressed a word to it."

NEWS IN BRIEF

BOWLING GREEN ACADEMY FUND

The Red Cross drive for membership is on and of course members are being enrolled. The Community Chests are open and they are being filled by generous friends. The Bowling Green fund is standing by and expecting its many friends to respond in due time. Since our last announcement, a total of \$160, we have received the following: Misses Lizzie and Carrie Nickum, \$5, Ladies' Bible Class, St. Andrew's, So. Perkasio, \$5, and Dr. A. M. Schmidt, \$5, making a grand total of \$175. Send all contributions to the Editor of the "Messenger".

CHANGE OF ADDRESS

Rev. A. C. Renoll, Ph. D., from Fredonia, Pa., to Hartsville, Ohio.

Watch for the annual Book Number, with the usual Essay Contest, next week.

Heidelberg Church, Broad and Grange Sts., Philadelphia, has called to its pastorate the Rev. Dr. W. Sherman Kerschner, of Heidelberg Church, York, Pa.

The Rev. G. H. Gebhardt, of Wadsworth, O., has announced his acceptance of the call to the pastorate of First Church, Philadelphia, and will begin the work in his new field on Jan. 10.

Mr. Russell Mayer, a recent graduate of Central Seminary, Dayton, O., was elected pastor of Jacob's Church, Weissport, Pa., Nov. 1, and will take up his new duties at once. The ordination and installation will take place as soon as arrangements can be made.

There is unusual and growing interest in the proposition of re-opening negotiations with the Evangelical Synod of North America with the hope of effecting a merger or union. We understand that the Committee on Closer Union met recently and will undoubtedly have some presentation to make to the Church in regard to this matter.

Many Board Secretaries and representatives have been unusually active in the holding of consistorial conferences. Dr. H. N. Bassler of Maryland stands almost at the top of the list, having held 48 conferences, and a number of brethren have held more than a score. Their services have been invaluable and are beginning to show results in the more sympathetic understanding and fine co-operation between Boards and consistories.

14,000 pieces of literature on the Every Member Canvass have been sent from the office of the Executive Committee in two days, and the end is not yet. Many Churches are availing themselves of the opportunity of securing these informative leaflets on the work of our Boards together with other pamphlets which prepare for the visitation of the canvassers in the homes of our Church members. A packet of samples will be sent upon application and orders filled by return mail.

THE THANKSGIVING DAY PROCLAMATION

By the President of the United States of America

A Proclamation:

We approach the season when, according to custom dating from the garnering of the first harvest by our forefathers in the New World, a day is set apart to give thanks, even amid hardships, to Almighty God for our temporal and spiritual blessings. It has become a hallowed tradition for the Chief Magistrate to proclaim annually a National Day of Thanksgiving.

Our country has cause for gratitude to the Almighty. We have been widely blessed with abundant harvests. We have been spared from pestilence and calamities. Our institutions have served the people. Knowledge has multiplied and our lives are enriched with its application. Education has advanced, the health of our people has increased. We have dwelt in peace with all men.

The measure of passing adversity which has come upon us should deepen the spiritual life of the people, quicken their sympathies and spirit of sacrifice for others, and strengthen their courage.

Many of our neighbors are in need from causes beyond their control and the compassion of the people throughout the nation should so assure their security over this winter that they too may have full cause to participate in this day of gratitude to the Almighty.

Now, therefore, I, Herbert Hoover, President of the United States of America, do hereby designate Thursday, November 26, 1931, as a National Day of Thanksgiving, and do recommend that our people rest from their daily labors and in their homes and accustomed places of worship give devout thanks for the blessings which a merciful Father has bestowed upon us.

In witness thereof, I have hereunto set my hand and caused the Seal of the United States to be affixed.

Done, at the City of Washington, this third day of November, in the Year of our Lord Nineteen Hundred and Thirty-one, and of the Independence of the United States of America, the One Hundred and Fifty-sixth.

Herbert Hoover.

By the President of the United States.

Henry L. Stimson,
Secretary of State.

"ANGELS, FROM THE REALMS OF GLORY"

(Memory Hymn for December)

Angels, from the realms of glory,
Wing your flight o'er all the earth;
Ye who sang creation's story,
Now proclaim Messiah's birth:

Refrain:

Come and worship, come and worship,
Worship Christ, the new born King.

Shepherds, in the fields abiding,
Watching o'er your flocks by night,
God with man is now residing,
Yonder shines the infant Light:

Sages, leave your contemplations,
Brighter visions beam afar;
Seek the great Desire of nations;
Ye have seen His natal star:

Saints, before the altar bending,
Watching long in hope and fear,
Suddenly the Lord, descending,
In His temple shall appear:

All creation, join in praising
God the Father, Spirit, Son;
Evermore your voices raising
To the Eternal Three in One.

Walter B. Gilbert.

James Montgomery, 1816.

At the 40th anniversary of St. Mark's Church, Reading, Pa., Nov. 22, Rev. H. Y. Stoner will preach at 10.45 A. M. and Dr. Charles E. Schaeffer at 7.30 P. M. Both are former pastors of the congregation. The 14 surviving charter members are expected to be present.

Rev. Robert W. Huckle was installed as pastor of First Church, Marion, O., on Nov. 1. The Installation Committee, appointed by Central Ohio Classis, consisted of Revs. E. E. Young and Elmer A. Gradwohl and Elder R. W. Herbster. About 400 people gathered in the Church social rooms, where a reception was held for Mr. and Mrs. Huckle and their son, Robert, Jr. There was a most delightful program, after which a dinner was served to the new pastor and family and the 400 guests.

Immanuel Church, Indianapolis, Ind., Rev. H. F. Weckmueller, pastor, recently held three important rallies: Spiritual Rally, Sept. 27, with the celebration of Holy Communion; Oct. 4, Rally Day for S. S. and Church, with an attendance of 452 at the Church service; Oct. 8, Social Rally, when a congregational supper was served. A Father and Son Banquet was held Nov. 17, sponsored by the Men's Class.

On the morning of Nov. 8, Mrs. William G. Seiple of Sendai, Japan, was the speaker at the Thank Offering service of the W. M. S. and the G. M. G. of First Church, Carlisle, Pa., the Rev. Roy E. Leinbach, minister. That evening she spoke at a similar service at St. Paul's Church, Mechanicsburg, Pa., the Rev. Charles W. Levan, D. D., minister. Nov.

10-12, Dr. Seiple attended the Churchmen's Convention in Salem Church, Harrisburg, Pa.

What have you done to assist in Relief Work for the poor and unemployed?

What plans have you made for Church Paper Day? Mr. Waidner will be happy to suggest something to you.

Testimony is general that the "family parties" between Consistories and representatives of the general work of our denomination proved to be one of the most statesmanlike movements of recent years.

Rev. Henry H. Rupp, Lewisburg, Pa., prepared the much appreciated Order of Worship for the Community Service for Armistice Day, given under the auspices of the Lewisburg Ministerium. It should be widely used elsewhere in the campaign for world peace.

The Men's Class of our S. S., in Bloomsburg, Pa., was specially honored in the recent election, and it is not likely that any other men's class in the state can claim equal honors. Harold G. Teel was elected District Attorney of Columbia County, H. N. Gunther was re-elected Prothonotary, and Carl H. Fleckenstine was elected Register and Recorder. Mr. Teel had been serving as Assistant District Attorney for several years. He is the teacher of the class. John H. Shuman, assistant supt. of the same S. S., was re-elected to the Town Council.

Holy Communion was observed in Grace Church, Jeannette, Pa., Rev. Ralph S. Weiler, minister, on Oct. 4, and was the largest Communion service during the present pastorate. November is Loyalty Month for this Church, and the pastor is preaching on various phases of Loyalty to the Kingdom. The annual Father and Son service was held Nov. 8, Judge Charles Whitten, speaker, and on Nov. 12, the annual Father and Son Banquet was held, Rev. Mr. Owen, of Westminster Presbyterian Church, Greensburg, speaker. The Willing Workers' Thank Offering service, the evening of Nov. 29, when Rev. Barna Dienes and his mixed choir of the Hungarian Reformed Church of Homestead, will be present.

The Executive Committee of the General Synod is elated on the response given to the challenge given at the Reformed Churchmen's Convention in Harrisburg. This Committee has been unusually active in putting on the Spiritual Emphasis Campaign, in promoting Consistorial Conferences and now in this instance rounding up the men of the denomination for specific study and work. This only goes to prove what the members of the Executive Committee are thinking about, and have in mind concerning the progress and growth of the Church. All this requires much time and study, and is but one item on the docket of the Executive Secretary and his assistants in the office.

Notice was taken of the first anniversary of the pastorate of Rev. H. A. Fesperman, Christ's Church, Hagerstown, Md., on Nov. 1. An overflowing congregation was present for the morning service and the pastor preached on "Yesterday, Today, Tomorrow." During the year, 90 members were added and attendance at all services was very good; all financial obligations were met and the full apportionment has been provided and will be paid during the present month; a well organized young people's work is prospering. Both pastor and congregation are looking hopefully and expectantly to the future. Four delegates attended the Churchmen's Convention in Harrisburg, Nov. 10-12.

At the Sunday night services of First Church, Cincinnati, O., Rev. Arthur P. Schnatz, pastor, motion picture services are being held. The pictures which have been shown thus far were "America," a story of our country's formation and the Revolutionary War; "Flashes of the Past," Pathe News from 1910 to 1925 showing

pre-war times, events of the World War and the Peace Conference; "Disraeli," how England's great statesman secured the Suez Canal for his country, giving rise to the question—"Are we as shrewd in gaining advantages for the Kingdom of God?"; on Nov. 22, at the W. M. S. and G. M. G. Thank Offering service, Missionary pictures will be shown, and on Nov. 29, "Evangeline," the famous story immortalized by Henry Wadsworth Longfellow. On Nov. 26, the West End Churches will have a Union Thanksgiving service at 9.30 A. M., when the sermon will be delivered by Rev. Carl Schmidt, of the Clark St. Church. "Every Member Canvass Sunday" will be held Nov. 29, when every member is requested to attend and to pledge their willingness to help support the Church, Missionary and Benevolent work.



The girl on the Red Cross Poster is Miss Margaret Wilt, a member of the Reformed Church of Phoenixville, Pa. (See note in "Messenger" of Nov. 12, page 12.) And don't forget your membership in the Red Cross.

A good proportion of the delegates at the Reformed Churchmen's Convention was made up of young men whose interest grew with every session. Almost every one of these remained from the beginning to the end and shared sympathetically the aspiration of the leaders in challenging and grouping the young men of the denomination for specific leadership. This is the day of the young man. Dr. Boyd Edwards of Mercersburg Academy paid a special tribute to the young men, stating that they are intelligent and interested in realities although they care little for any spectacular demonstration. These young men who attended the Convention are the hope of the Reformed Church and they should be given opportunity to express their interest and accept definite service in the Church and the Kingdom.

The Shenango Charge, Pa., St. Paul's Classis, will be vacant after Nov. 22. Rev. A. C. Renoll, Ph. D., the pastor of the charge for nearly 15 years, will enter upon the pastorate at Hartsville, O., Nov. 29. During his ministry in the charge, 371 members were received, 189 infants baptized, 190 funerals conducted, 824 sermons preached, exclusive of occasional addresses, and 5,750 pastoral visits made. The contributions of the charge were \$30,952 for Benevolence and \$64,121 for congregational purposes. During this pastorate St. John's (Union) Church was built and the Jerusalem Church extensively re-

modeled and the equipment improved. The Churches are free of debt and the work is well organized. There is a good parsonage with all conveniences. The chairman of the local pulpit committee is Mr. R. H. Buckley, Fredonia, Pa.

The delegates from Virginia, North Carolina and the West had to travel many hundreds of miles in order to reach the Convention at Harrisburg. Rev. Gerhardt of Mt. Pleasant, N. C., stated that he and his party drove through the night and until the dawn. All of these brethren from a distance found it immensely worthwhile and returned with renewed interest and fervor in their work. See how far a little candle can throw its beams, how far a Convention of Reformed Churchmen can send out its light ad life! We are persuaded that all those who exerted themselves and gave their time for the journey will declare that it was a good investment. Occasional groups like this eliminate local superiority complexes. When once the Kingdom spirit possesses a man he is more than local, he is universal; and such were the men at this Convention.

Dr. William E. Lampe, our Executive Secretary, was unusually active in preparing the program of this Reformed Churchmen's Convention in Harrisburg. Through his acquaintance with many leaders and in conference with others he was able to secure the acceptance of some of the outstanding men in the Christian world, such as Dr. John R. Mott, Dr. James Endicott, Mr. Frederick Libby and others, each one of whom was filled with the spirit and brought a constructive message. An unusual amount of detailed work always accompanies such a program, but this was taken care of without much friction or disturbance in the office. This is the fourth Convention Dr. Lampe has organized and directed, and we might well give him the title M. C., Master of Conventions.

The Consistories of First Church, Pittsburgh; Calvary, Turtle Creek; First, Homestead; St. Luke's, Braddock; Grace, Duquesne, and First, McKeesport, met in the Braddock Church in the evening of Nov. 10, for a joint conference with Dr. Harry Nelson Bassler of Westminster, Md., as the leader. At the suggestion of Dr. Bassler, each pastor had invited all who had ever belonged to the Consistory to be present. The attendance was exceptionally large and the conference was declared by the delegates to be the finest meeting arranged by the denomination they had ever attended. Dr. Bassler held the rapt attention of every member, both in his inspirational address and in his frank statement of the facts as they now face the Church. A spirited discussion followed and each Consistory went home determined to carry out the greater program of the Kingdom with renewed consecration and zeal. An enthusiastic vote of appreciation was given Dr. Bassler for his leadership and for his unselfishness in giving of himself so generously to this work.

Nov. 22 will be Loyalty Sunday in Salem Church, Allentown, Pa., Rev. William F. Kosman, minister. On this day members are asked to indicate the measure of their loyalty to Salem for another year in terms of dollars and cents to meet the needs to carry on the work of the Church. Nov. 15 was also a Loyalty Sunday. The Confirmation Class for 1932 has been formed and meets every Thursday evening at 7, in the Chapel. Dr. J. M. G. Darms, former minister of Salem, made the address at the Thank Offering service under the auspices of the W. M. S. on Nov. 8. Nov. 22 will mark the 56th anniversary of the organization of Salem. The pastor will preach the anniversary sermon in the morning. In the evening the Chancel Choir will present the cantata, "Rebekah". Dec. 6 will be Young People's Day when the young people will have complete charge of the worship service in the Advanced Department of the Church School and of the evening Church services.

Rev. J. Silor Garrison, pastor of St. Stephen's, Harrisonburg, Va., advises us that the beautiful new edifice will be dedicated Dec. 6, instead of Nov. 22.

Rev. J. W. Yeisley, of James Creek, Pa., held evangelistic services for a week for Rev. E. S. Noll, in the Mahanoy Charge, Pa., recently. The attendance was fine each evening.

The meeting of the Executive Committee of the Federal Council of the Churches, in Arch St. Presbyterian Church, 18th and Arch St., Dec. 1-3, will be an opportunity for many of our readers to attend these interesting sessions. President Geo. W. Richards will preside.

Are the expenses of the Harrisburg Convention fully met? Secretary Truxal answered this definitely when he stated that all expenses are provided for. This was made possible through the registration fees of \$2 and contributions. The matter was well managed and did the work.

The 40th anniversary and dedication of St. Mark's (Brown's) Lutheran and Reformed Church was observed Oct. 11. Rally Day in the S. S. at 1 P. M., Mr. Joseph Freeman, Supt., and at 2 P. M. the Dedication and Anniversary service. Rev. M. M. Kipps, the Lutheran pastor of the Church, preached the Dedictory sermon, and Rev. E. B. Messner, the Reformed pastor, gave the Invocation.

On Nov. 1, at 11 A. M., a new Moller organ, a two manual of 25 stops including the chimes with detached console, was dedicated at Grace Church, Washington, D. C., Rev. Henry H. Ranek, D. D., pastor. The organ and also various improvements cost around \$8,000. Holy Communion celebrated at 11 A. M. and 8 P. M. on Nov. 8.

The latest news from the foreign field is that if financial aid is not soon given and financial obligations fully met, our work will be facing disaster. What an awful climax! Let us hope that this may be corrected and that the gifts may flow copiously during the next days. Read the messages in the special column in every issue of this paper, not only for yourself but call the attention of your friends to this. The need is indeed great. There is a morality in every financial obligation which certainly the Christian Church should meet. This is an expression of social righteousness within our own lines.

The Japan Mission cabled hearty greetings to the Reformed Churchmen's Convention at Harrisburg. Our missionaries are facing unlimited opportunities but they are in great need of immediate funds. Letters just received by Dr. Bartholomew from a number of the missionaries indicate that unless the Churches will pay their Apportionment, and thus enable the Board of Foreign Missions to provide for the salaries of the missionaries and their Japanese associates, there will be severe hardships. How can our limited contributions match their unlimited opportunities? Let us not now think so much of what we ought to give, but what we can give, to the spread of the Gospel in foreign lands. The Lord help us to help others in time of distress.

St. Paul's Church, Buffalo, N. Y., observed the 10th anniversary of the pastorate of Rev. John M. Peck, on the evening of Oct. 11. Rev. John A. Vollenweider, Executive Secretary of the Buffalo Council of Churches, preached the sermon and Rev. Mr. Peck gave a verbal report of the accomplishments of the 10 years' labors. Special music was rendered by the splendid volunteer choir of young people under the direction of Mr. Herman Wenz. On the evening of Oct. 16, a reception was tendered Rev. Mr. Peck and family by the consistory and organizations of the Church. Six neighboring pastors and 4 from other Reformed Churches of the city were present. It was a most delightful social evening.

The services at St. Paul's, Ridgely, Md., Nov. 1, were of high order. The worship was under the leadership of Mr. G. W.

Waidner, Circulation Manager of the "Reformed Church Messenger"; attendance was fine and the sermon of the same high standard always maintained by Mr. Waidner. The evening service was in the nature of a concert presented under the auspices of the men of the congregation. This was the second of a series of monthly Sunday evening "events" and on this occasion the chairman was fortunate in securing a group of singers, performers and a reader, all of whom are quite well known in their particular field. This visiting group was assisted, in several selections, by the male choir of the Church. The third of this series will be the annual Christmas pageant presented by the members of the Church and Church School on the evenings of Dec. 22 and 23.

Rev. James E. Wagner has begun his pastorate most auspiciously in St. Peter's Church, Lancaster, Pa. Rev. C. D. Spotts, now director of Religious Education at Franklin and Marshall, the former pastor, reports the statistical summary of his pastorate of 6 years and 5 months as follows: New members received, 173; confirmations, 61; baptisms, including 21 infants, 30; funerals, 26, including 13 members; wed-

PRAYER

Dear Lord, our Heavenly Father, open the hearts of Thy people, young and old, that in this Every Member Canvass they may respond lovingly and liberally to the appeal of the Canvassers and the challenge of Thy Church to share in its heavy responsibilities and in its glorious work, that Thy name may be glorified and Thy Kingdom be built in the hearts of men. Amen.

dings, 12, including 4 members; members dismissed, 41; names erased, 16; average attendance at morning worship services: first year 80; last year, 128; at Church School: first year, 123; last year, 140. Average weekly contributions: first year, \$56.40; last year \$131.25. During his pastorate the present building was built at a total cost of about \$35,000; the congregation paid to the Board of Home Missions two building funds on lot and an old debt on a former project, total, \$4,000; and the Church became self-supporting, Jan. 1, 1930.

The appointment of a Board of Religious Education last year by the Consistory of Trinity Church, Wilkesburg, Pa., at the suggestion of Rev. E. Roy Corman, is now bearing fruit after a year's study by the Board, in which the teachers and officers of the Church School co-operated, in studying the needs of the School. The union of the Young Men's and Men's Bible Classes permits the formation of a new class of young men of the 18 to 25 year age. New teachers appointed include Mr. Frank Krapf, Mr. Joe Datz, Miss Anna Defibaugh and Miss Mary Mechling. The recently elected superintendents are Adult and Senior, Mr. L. D. Norris; Intermediate, Mrs. C. Zierdt; Junior, Miss Marion Biehl; Primary, Mrs. J. D. Hess; Beginners, Mrs. E. J. Lewis; Nurse, Mrs. J. W. Brown. The average attendance for October increased from 66 per cent in 1930 to 72 per cent in 1931. A newly organized class of Junior High School age girls selected the name Torch Bearers and have made an active start for the new year. Among the social activities of the month were Hallowe'en parties by the Primary Department, the Torch Bearers and the Forward Ladies' Class, as well as the Young People's Society. The Synodical meeting held in Grace Church, Pittsburgh, was reported to the W. M. S. by Mrs. D. P. Richmond and to the Ziemer Society by Mrs. R. I. Miller and Miss Lillian Sperling. The organizations assisting in the evening services for the month are: Nov. 1, Young People's Society; 8, Bethel Women's Class; 15, Heidelberg Men's Class; 22, Young Women's

Class. The Friendship Club holds the annual Get-together this year at the downtown Y. M. C. A. on Nov. 20, with Dr. Mase as principal speaker.

On Monday evening, Nov. 2, Dr. J. Rauch Stein, by invitation, met with the Consistory of the Palatinate Church, Phila., at the home of Mr. and Mrs. Howard Welker, in the interest of the Annual Every Member Canvass for 1932, and the payment of the Apportionment in full. He found a fine spirit of loyalty, a willingness to work, and a desire to deepen the spiritual life manifest in this active group of Church leaders. At the fall Communion service on All Saints' Day, 218 out of 261 communicants partook of the Lord's Supper. During the current year \$1,300 was paid to the Home Mission Board on a mortgage on the S. S. Building. A fund of \$120 has been created for securing new hymnals, all of the Congregational Budget provided to date, \$1,100 paid on the Benevolent Apportionment and heroic effort to secure the balance in full is being made. The contacts between the Consistories and representatives of the Reformed Church, interested in completing the full program of the denomination are encouraging for an ultimate satisfying harvest and great rejoicing throughout our Reformed Church.

Under date of Nov. 14, Elder I. Leonard Resinger wrote an appreciative letter to the Secretary of the Board of Foreign Missions. It was in reply to literature on Missions sent for use at a Sunday School Convention. As a loyal elder of the Church, he promises to do all he can that every cent possible be sent to apply on the obligation of the congregation to the Church at large. This letter came at a time when it means so much to an overwhelmed heart and part of its contents will be read with interest: "While you would not remember me, I have watched the 'Messenger' for mention of your name and account of your labors and articles from your pen since you spoke in our Church at Du Bois some years ago at a meeting of Synod. I have been the elder from our charge at the meetings of Classis and the Synod for the past two years and know under what difficulties you men at the head of our Boards are carrying on the difficult task. The distressing news of conditions between Japan and China at this time must weigh heavily upon you at this particular time and I feel that many

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throughout the Church are praying that strength may be given you abundantly from above and that those who are able may be prompted to furnish the financial support to carry the work through this crisis."

The fall months have been a very active time for the pastor and people of the Kannapolis Charge, N. C., Rev. L. A. Peeler, pastor. On Sept. 13, the pastor spoke at the Home Coming services at St. Luke's Church, Rockwell Charge, N. C., his home Church. On Sept. 20, a special service held at St. John's Church for the Kannapolis Public School teachers. The pastor preached a special sermon; music furnished by the Kannapolis "Y" Quartet. During the week of Sept. 21, the pastor assisted Rev. Sidney Safrit in special services in Zion Church, Emmanuel Charge. On Sept. 27, Rally Day and Harvest Home services at St. John's. Prof. P. O. Punser, Supt. of the Kannapolis School System, made the address on Rally Day and the pastor preached the Harvest Home sermon. On Sept. 28, the pastor and family left by motor for Washington, D. C., to attend the annual session of the W. M. S. of the Potomac Synod, returning on Oct. 2. Holy Communion on Oct. 4 at St. John's, and Oct. 11, the anniversary of the death of Zwingli was observ-

ed. On Oct. 12, Rev. W. R. Schaffer, of High Point, was guest preacher in a special series of evangelistic services. The pastor attended the annual sessions of the Potomac Synod at Huntingdon, Pa., Oct. 19-22. On Oct. 29, the members of the W. M. S. Institute for the central section of Classis were the guests of the ladies of St. John's and St. Paul's. This was a very profitable meeting and enjoyed by all. On Nov. 1, Mrs. Calvin Staudt gave a most inspiring Foreign Missionary address to St. Paul's congregation. On Sept. 27, Harvest Home at St. Paul's, Oct. 11, Holy Communion and Oct. 25, a Zwingli Memorial service. Harvest Home at Keller on Sept. 20 and Holy Communion, Oct. 4. Elder R. F. Cline, of the Keller congregation, attended the meeting of Potomac Synod.

A Leadership Training Class with 10 members of Grace Church, Sioux City, Iowa, Rev. L. Harrison Ludwig, pastor, studying the course on the New Testament Church, is progressing nicely. It is a course for credit with the International Council of Religious Education. The Young People's Work is also prospering. Beginning Oct. 4, the young people are meeting every Sunday evening in the various homes of the Church with an average attendance thus far above 20. On Nov.

13, they were entertained by Dr. and Mrs. M. E. Graber at Morningside College at a "star-gazing" party with the college telescope under the direction of Dr. Graber. 21 members attended the Annual Reformed Church Rally at Omaha, on Oct. 25. In the absence of the pastor that day, Dr. Graber filled the pulpit very acceptably. The World's Week of Prayer was observed by the Churches of Sioux City by two series of meetings, recently; one every noon in the First Presbyterian Church, the other at 7.30 P. M. in Grace Church. The ministers of the West Side Churches led the Devotional services and preached in the evenings. Mr. Ludwig also preached one evening on "The Need for a United Church." A petition regarding the Disarmament Conference was signed by many people. The November number of the "Live Wire", published by this Church, contains a review of the sermon preached on Oct. 11, "The Spirit of Zwingli," which has helped the people of Grace Church to better understand what the Reformed Church really is. Another article in this paper is "Launch Out Into the Deep" and was contributed by request of the Staff by J. H. Godtfriing, Boy's Work Secretary of the local Y. M. C. A.

The Place of Stewardship in the Work of the Church

(Paper read before Elders' Conference of Lancaster Classis at Fall meeting held Oct. 27, 1931, at Zion Church, New Providence, Pa., by ISAAC Z. BUCKWALTER, of Lancaster, Pa., Elder of Salem Church, Heller's)

Many centuries ago, the Psalmist (as it is recorded in Psalms 116:12), said, "What shall I render unto the Lord for all His benefits toward me?" The Psalmist then and there makes his resolution, but it seems to me that this question, one that might well be asked by every true Christian, was answered again by St. Paul in his letters to the Church at Corinth, when in speaking of the generosity of the Macedonians (2 Cor. 8:5), says, "First they gave their own selves unto the Lord." To me, as I meditated on the subject to which we are now giving thought, it occurred to me again and again that unless every soul that professes faith in Christ, does as Paul says of the Macedonians, they have not caught the true spirit nor made the initial approach to Christian Stewardship. It is likely that Paul at first thought considered the Macedonians too poor to share in the collection for the poor at Jerusalem, but we learn that they literally begged, yes prayed, for the privilege of evidencing their love for their fellowmen to add their gifts to the contributions to be sent to Jerusalem. Note with me, if you will, that it was out of love to God and their fellowmen that they were moved to this generosity, and also let us observe that it was out of their love and affection for Paul, their preacher and teacher, that they responded so liberally to the cause the opportunity afforded.

How we all can dream and conjecture about the ideal congregation or Church where all have been inspired by the principles of true stewardship. I do not know whether prayer or stewardship occupied first place in the hearts and minds of those early Christians, but God help us to find and know that through prayer we are and may become more faithful and wiser stewards. What a contrast between the giving of those early Christians and much painful raising of gifts that characterizes the

methods of the modern Church. Is there any question about the place of Stewardship in the Work of the Church? Never, but is it not true that many Church members have not the conception that they are stewards of the innumerable gifts of God? For until we will assume our duties as true and faithful stewards, so long, seems to me, will the progress of the Christian Church be retarded. What wonders would be accomplished if in the minds and hearts of people was fully conceived the truth that we are nothing more than stewards—that we possess no gifts in the sense of permanency.

Let us see who or what a steward is? Well, a steward is one entrusted with the management of estates or affairs NOT his own. Ah, there is the point. Not our own, but do we act that way? Do we realize that we are and truly will be held accountable to God for our administration as a steward of the gifts of God? Let us note Luke 16:2, "And he called him and said, Give an account of thy stewardship." And again we read in Luke 12:21, "He that layeth up treasure for himself is not rich toward God." Well, it is so easy to be rich toward the gasoline station, the amusements, the movies and what not, that by the time the Lord's share is asked, not much remains. Paul, in his first letter to the Corinthians, says (1 Cor. 4:2), "Moreover it is required in stewards that a man be found faithful."

How miserably we fail in learning simple truths. How we harm no one so much as ourselves when we are not faithful. We can't before God propose to be a good steward without really, honestly and faithfully being one. Let us remember that our work as stewards must be inspired by love for Christ and His cause. The value of a deed of charity depends upon the love back of it. As the poet writes:

"It's not what you give but what you share,

For the gift without the giver is bare;

Who gives himself with his alms feeds three—

Himself, his hungering neighbor, and Me."

If the work of the Church is to go forward, we must have more stewards, and less nominal Church members. Faith without works, we are told, is dead. God has put us here to do things. Prayer must come first; then shall we see our duties as stewards. I Peter 4:10 reads: "As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God."

Just one more thought, in conclusion. Many, many Church members get the mistaken idea that each time the subject of Stewardship is referred to in the work of the Church, we refer exclusively to the giving of money. True, money is usually our measure of material possessions—but we are endowed so much more greatly—we have gifts that are spiritual. As stewards, there are many other things in addition to the giving of money that we can do. First of all, do we budget our time as well as our money, that part of our day may be used in the interests of others and not exclusively in our selfish interests? True it is, as in Matthew 6:21, "For where your treasure is, there will your heart be also." Let us realize that the place of stewardship in the work of the Church involves the use of all our talents, whether they be of gold or in the ability to say a kind word or do a good deed. Let us realize that in addition to our gifts, we will as faithful stewards, help someone who is lonely, succor someone who is tempted, cheer someone who is troubled, and comfort those in sorrow. The test will be: Have we made someone happier, have we really made someone's burden lighter because we passed along life's pathway?

Symposium: "What Are the Marks of a Christian Gospel Sermon?"

WHAT ARE THE MARKS OF A CHRISTIAN GOSPEL SERMON?

We believe they are the spiritual marks of our Lord Jesus Christ. The Apostle Paul strove for the mark. Phillipians 3:4: "I press toward the Mark for the prize

of the high calling of God in Christ Jesus." The Apostle Paul had the mark. Galatians 6:17: "I bear in my body the Marks of the Lord Jesus." The Epistles of the Apostles Peter and John bear testimony that they bore the Marks of their

Lord Jesus Christ. Jesus Christ Himself was a Preacher, Teacher and Shepherd to the multitudes, and to His Disciples from whom He asked a profession of Faith and a confession of Love. His last gift from the Father to us was the Holy Spirit on

the day of Pentecost, according to His promise. This Spirit we may receive and bear its Mark in our life. A life of usefulness in the Kingdom of God, of honor among our fellow men, joy and peace in our hearts while here, and a blessed eternity in Heaven. Having with the redeemed of all ages fought the good fight against the forces of evil.

In a congregation, the pastor as the under shepherd in the Church of Christ, and bearing the Marks of His Master, will not rest until all his members are safely in the fold, and carry the Marks of Jesus Christ their Lord in their lives, and all together search and strive to bring others young and old into the fold where they will be fed on the spiritual food of the Christian Gospel of Jesus Christ, to the Glory of God the Father, Son, and Holy Spirit. In rescuing the indifferent, careless and willful, from sin and destruction, to Everlasting Life.

The Church of Jesus Christ must arise from her lethargy and indifference and through Pentecostal Prayer receive a new outpouring of the Spirit which God is sure to give if we ask aright in Jesus' name and teach her army of men, women and young people, including the Juniors, that each in their sphere may join together to lead others from the indifferent and evil forces to join the Church the Army of the Lord, and make sure His triumph. We can see the gates of Hell being thrown open wider everywhere.

—W. D. D.

WHAT ARE THE MARKS OF A CHRISTIAN GOSPEL SERMON?

There never was anything more real than the Gospel of Jesus. But I am afraid just as that editorial in the "Messenger" of August 6th is only too true—too much "Thin Preaching." I am very much interested in the Gospel of Jesus. It means so much to me and I so long to have it mean just as much to others. It seems very much of the blame rests in the pulpit and very much in the pew. There is too little interest in the vital things of the religious life of some, even some ministers who think when they have preached an eloquent sermon to a large audience their preaching is successful, but that is far from a successful Gospel sermon or what Jesus would have it to be. A good Christian Gospel sermon should so stir up the hearts and minds of the people so that they should be ready to say "Here I am, send me." The word "Gospel" means Evangelium (Lat.), Good News, Glad Tidings; the Good Tidings which Jesus brought from His Father, Love, Truth, Light, Life, Peace and many other blessings Jesus came to bring us. If only Jesus' Sermon on the Mount would be put more into practice what a different world this would be to live in! Every Christian Church member ought to be a messenger of the Gospel of Jesus to others. Jesus did not come to bring the Gospel to some, but to all. The one great message of the Gospel should be the Power of its salvation. Jesus came to save souls for God. The whole human race cannot be saved at once but as individuals. Every saved Christian should strive to save others for the Christ of God. Personal Evangelism counts but I do not think most ministers are doing enough of it. It cannot be done just by preaching to a large audience.

—I. M. S. K.

WHAT ARE THE MARKS OF A CHRISTIAN GOSPEL SERMON?

I have just read the editorial in the "Messenger" on preaching. I may not be a fair critic, and I keep my criticisms mostly within myself as I do not want to hinder the other fellow who is doing perhaps all he can and knows for the cause, while I am idle in the market place, but I do want to express myself in the matter of the editorial.

Since I am older in years I am very

seldom called upon to conduct religious services. It may be my years or some other reason. I, however, attend services every Sunday. I regretfully state that the sermons I hear have very little real vital truth for a person who thinks and knows something of the Gospel truths and has had some real religious experience.

For the last four Sundays we have had "Community Services" with "guest speakers". I have attended all but the first and I have heard nothing that would cause one to desire Christianity or the Church. I heard nothing of the consequences of sin, the joy of salvation, the atonement, the heavenly life, the glory of redeeming love, the new birth or even the mention of the Holy Spirit. The service clubs and the fraternal societies can do all that has been held up as desirable and necessary. It is sometimes real torture for me to listen to the sermon. I really cannot see how the Church can flourish on the kind of preaching I have been subjected to for the last several years.

—F. P.

REFORMED CHURCH HOME FOR THE AGED, WYNCOTE, PA.

From the "Evening Bulletin" of Nov. 13 we learn that Mrs. Mary E. Stiffel, a member of Christ Reformed Church of Philadelphia, left our Home a bequest of \$200. This is our first remembrance of this kind. We know of two other wills that are written in which we are remembered, and it is our earnest hope that there will be many more of them. Surely it is a good cause and is worthy of large support on the part of our people.

Our friends will be glad to know that our debt of \$25,000, created to erect our fire tower and prepare our buildings for the admission of our guests, has now been reduced to \$3,500. If all of the subscriptions made in our campaign will be paid in full before the end of this year we will then be able to cancel the entire balance and start the new year in the right way. We trust that in as far as at all possible this will be done.

Charles B. Alspach, Supt.

HARRISBURG — 1931 (The Reformed Churchmen's Convention a Memorable Event in Our History)

"CAN THE MEN OF OUR CHURCH MATCH THE HOUR?" That burning question, the theme of Dr. Paul S. Leinbach's keynote message on Tuesday night, was the challenging theme of the whole Convention. It seemed to draw thither the hosts of Churchmen, to hold them attentive, earnest, eager while there, and then to "thrust them forth" determined to make the answer a glorious affirmation.

Five hundred and sixty-six of them came and registered and took possession of old Mother Salem, hostess to so many of the historic assemblies of our Church. From eleven states, from all eight Synods, from thirty-four Classes they gathered in to match with their presence and deep interest the varied yet balanced program of information and inspiration provided by the Executive Committee of the Reformed Churchmen's League under whose auspices the Convention was held.

"Churchmen" seemed a characterizing word. The clergy-laity distinction seemed to fade almost to the extinction mark. Professors, secretaries, pastors, elders, deacons, seminary students, Church School workers, they came together, sat together, worked together, as Churchmen all. A great hour merged them in one great comradeship. Again and again car-fulls, small groups of men, were seen coming in, four or five Churchmen from a congregation with their pastor in front, in the middle, at the rear, it did not matter. Full of promise was the fact that so many faces were seen that Synods, General Synods of the Church, have never seen, together with many that have grown familiar and beloved in the service of our Zion.

Indeed such words as "fuse," "merge,"

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"balance," were much on the lips of those who essayed to express early impressions. Dr. Mott, for instance, who comes as near as anyone to deserving the title of "The World's premier Churchman," and whose presence with us seemed to link us and our hour with the great past and the greater future, called the Convention "a model in point of symmetry and perspective, a marvelous blend of the heritage from other days with the vision of the day to come wherein shall dwell, literally, righteousness." He expressed appreciation of "the naturalness with which the claims of native land were fused with a wider outreach toward the whole world" and of the way in which "the individual and social phases of the one great Gospel" were presented as one and undivided.

"The streams that turn the wheels of the world's activities always rise," he reminded us, "in solitary places"; and one could see these streams of individual prayer and service coming to confluence in the meeting of the representatives of the League chapters held at the noon hour on Tuesday, when the whole program about to begin was presented for the blessing of the Supreme Leader.

The devotional services with which each session began were conducted by representative laymen of the Church: Paul A. Kunkel, of Harrisburg; Harry E. Paisley, of Philadelphia; David A. Miller, of Allentown; Marshall R. Anspach, of Milton; Col. H. J. Benchoff, of Woodstock; L. P. Teel, of Shippensburg, and Clarence E. Zimmerman, of Mt. Pleasant.

Hallowed memories of old Salem and the abiding and encouraging spiritual presence of Dr. Ellis N. Kremer, her pastor for forty years, seemed to unite with the new beauty of her ancient sanctuary and with the effective ministry of her present pastor, Dr. John N. LeVan, and of her minister of music, Mr. James A. Scheirer, at the great new organ, in imparting a truly devotional atmosphere to the whole Convention.

Dr. LeVan in his address of welcome reminds us of the part played by Salem in our Church history and challenged us to see to it that this Convention should truly make history for years to come.

Graceful and gracious throughout was the presiding of Mr. E. S. Fretz, of Pottstown, the chairman of the League's Executive Committee, while the inimitable William E. Lampe, stop-watch in hand, kept the program moving as per schedule.

Pennsylvania's Governor, Hon. Gifford Pinchot, was "there" most personally and asked the assembled delegates a very personal question to support his contention that Church people do not meet the enemy where they are, i. e., at the polls. He called upon those who had voted at the last election to raise their hands and characterized the result as "a short half of them."

He told the story of the farmer's son who, when he saw the rain-storm approaching, dropped his hoe in the field and ran for the shed. His father quietly followed, seized the boy and threw him into the creek that he might "get wet all over" and thenceforth have no further fear of water. The Governor urged Christians to "get wet all over"—not in one sense of the adjective but certainly in the other—i. e., over head and hands in the work of achieving a more Christian society.

Bishop Francis J. McConnell, whom a recent writer critical of the Church, declared to be the only Churchman who is both an ecclesiastical statesman and a prophet, brought the greetings of the Federal Council of the Churches, of which he is president. His address brought alternating laughter and applause as he interpreted

the mission of the Council as that of uniting Protestantism against its common foes and for its common tasks on a platform that will conserve all distinctive denominational values and at the same time emphasize the fundamental principles of belief in Christ on which we all agree. If the home can be built across the great distinction of the sexes, surely a fellowship of denominations for service can be established across divergences of creedal detail and ritual practices. The Churches must make common cause in order to achieve that change of social climate, that atmosphere in which disease, injustice, war, crime and the great scourges of humanity will wither and fade away.

Dr. John R. Mott was the most distinguished guest of all. Christian statesman par excellence, he stood before us in that firm, measured and mighty way of his, giving the impression of vast reserves both of knowledge and of spiritual resources. Slightly grayer, but just as erect and incisive, as when he challenged the great student conventions of fifteen, twenty, thirty years ago, his reason just as clear, his logic just as relentless, his appeal just as impassioned, this friend of Presidents and Kings stood before us and in language that flowed naturally and powerfully, painted his picture of the world situation today and told us in no uncertain words what we must do to meet it.

Dr. Mott made two addresses, the first Tuesday afternoon on "The Changing World Situation," and the second on Wednesday night on "Augmenting the Lay Forces of Christianity."

In his first address this visitor to 61 nations gave his impressions as to the "still open door" which faces Christianity everywhere. Nationalism and racial patriotism, the still plastic state of the world, the rising spiritual tide in these depression times, the greater inquiry into religion everywhere, all these conditions and others make this hour an urgent hour. Then he portrayed the dangers that accentuate this urgency: corrupting influences of mechanistic culture, the slipping of ethical foundations, the awakening of lawlessness, the growth of organized irreligion, such as that in Russia, and many others. A new generation is in the offing. In ten years it will be ascendant and will have turned back the tide of bitterness and strife.

Deep regret was everywhere expressed that the man who had presided over so many of the laymen's meetings of the past, Mr. W. W. Anspach, of Milton, was prevented by illness from attending. His son, Marshall R. Anspach, Esq., was his very personal representative.

On Tuesday evening came Dr. Leinbach with what we have called the keynote address, "Can the Men of Our Church Match the Hour?" He began by asking the great audience to rise and repeat as a pledge of reconsecration Henry Harbaugh's "Jesus, I Live to Thee." He called it the battle hymn of our denomination and declared that we never needed it more than in this hour of crisis. Mercilessly yet constructively he struck with all the eloquence at his command at the indifference and impotence of the "average Church member," at the "anemic specimens just good enough to be good for nothing," "the frozen assets of the Church, full of possibilities but of no practical value to the Kingdom." Then, like a skillful spiritual physician, having diagnosed their maladies he recommended "the fresh air of worship," "the nourishment of God's Word" and the "exercise of spiritual muscles in Christian service." He challenged every man to the "man-hunt" that seeks to save, not destroy; to the only permanent relief for men and nations, Christian character. Our greatest danger is the cynicism of those who sigh: "What's the use?" Our greatest challenge is that of our Christ to "drink the cup of which He drank." May we be ready now, in this perilous time, to reply to our Lord: "We can; and by the grace of God, we will!"

No deeper impression was made by any

speaker than that made by Dr. James Endicott, former moderator of the United Church in Canada. With New Testament in hand he defied anyone to show him any part of it that was not directly or indirectly of missionary significance. Pointing us back through the corridors of Church history he clearly proved that the vital progressive eras in the Church's life were those of great missionary adventure. Then he turned to the missionaries themselves and threw the light upon one after another of the servants of Christ on far frontiers who have reflected the very moral and spiritual grandeur of their Lord. His last words, describing the deeds of three medical missionaries of three different denominations who literally laid down their lives for their Master and their brethren, will long burn in the memories of us all.

Wednesday was Armistice Day and the heart of the Convention program. The Church, gallery and all, was filled throughout the day. President George L. Omwake, of Ursinus College, not yet fully recovered from a motor accident, delivered a stirring address on "The Spirit, Qualifications, Opportunities and Challenge of the Reformed Church," following which, in an open forum conducted by Dr. Lampe, the president of the Home Mission Board, Dr. Charles E. Miller, and the secretaries of the other three boards, Doctors Bartholomew, Stahr and Meminger, laid before the Convention the crying needs which they so deeply feel in their respective departments of the Kingdom Enterprise.

At ten minutes to eleven as the music of parading bands was borne to us through the open windows, Prof. H. Augustine Smith, of Boston University, arose and gave an interpretation of Kipling's Recessional, that beautiful hymn of national penitence and warning written when England was an armed camp and naval and military power obsessed the popular mind. Just before eleven, Professor Smith led the great audience in "The Salute of Drooping Lilies" to the soft strains of "Jerusalem the Golden," thus paying impressive tribute to the heroes of war and peace. At the exact hour of eleven, as the bell tolled, the Convention stood in utter silence communing with the Prince of Peace.

Our hearts were thus well prepared for the Armistice Address that followed. Dr. Frederick J. Libby, of Washington, D. C., executive secretary of the National Council for the Prevention of War, spoke on "The Church and World Peace." The real "war to end war," he declared, "began on Armistice Day, 1918, in a death struggle against the world's greatest social sin." He plead for the Church to take a leading part in educating public opinion on the issues which face the World Disarmament Conference, which opens at Geneva next Feb. 2. If this Conference fails, the present depression will look like prosperity. If it succeeds, nations will have a chance to settle down to work again. Pacifists and non-pacifists can stand together for the prevention of war through the reduction of arms and the setting up of the machinery of peace. Together they can see to it that the Senate, where the greatest danger to the prospective treaty lies, shall be ready to stand behind it when it comes to Washington from Geneva.

Dr. J. M. G. Darms, assistant executive secretary, closed the morning session with a stirring appeal, "Every Man a Builder for the Kingdom."

The Convention stood in silent prayer in memory of Dr. C. B. Schneider, of Shamokin, vice-president of the Home Mission Board, who died last week.

Wednesday afternoon brought Dr. Allan S. Meek, president of Eastern Synod at its last session, now of York, to the rostrum with an eloquent address on "Wise Men." Those men are wise in the truest sense who understand God's will well enough to know that the greatest task He has for men is the winning of souls. In this effort we need to begin with our friends, putting ourselves out of sight that our friends may see and know Jesus Christ.

The twenty-fifth anniversary of the Laymen's Missionary Movement was celebrated in an address by Dr. Joseph H. Apple, of Hood College, who led the older men in reminiscence back to the days of the older Harrisburg and the Allentown Conventions, and the younger men in resolution to lift the torch and hold it high.

J. Q. Truxal, Esq., executive secretary of the League, then told of its inception, its birth struggles, its growth and its hopes.

Dr. David McConaughy, major prophet of stewardship, now president of the United Stewardship Council, was then presented and spoke on the text: "I am not my own." Despite the readiness of men to affirm God's ownership they are in practice rather like Louis XI of France, who deeded the rich province of Boulogne to the Virgin Mary but reserved all the revenues therefrom for his personal use. He defined a stewardship Church as one that (1) includes in its annual program systematic teaching of the Scriptural principles of stewardship, and (2), enrolls in a fellowship those who devote a definite part of their income to the Kingdom. Only those who have advanced beyond the tithe need worry about its inadequacy as a guidepost for giving.

Dr. George W. Richards then spoke on the penetrating question: "Are We Worthy of Our Heritage?" He first traced it as it has come to us from our Swiss and German ancestry. In Zwingli's day the Christians of Zurich reduced the rates of their tenants, paid their laborers liberally and took the poor and wretched into their own homes. To be worthy of such example we must follow it in terms of our own age's opportunities and needs.

The first Wednesday evening address was by Prof. H. Augustine Smith, whose leadership in singing was an outstanding feature of the Convention. He spoke on "The Church, the Center of Art, Music and Drama." The arts are timely, he said, "for these days of sophistication and suppressed emotion. They afford a safety valve, a release for all but suicidal resolves. Congregational singing should become a colorful expression of exaltation or of humility, of prayer or of vision. It may champion movements and nerve pioneers to new heights of achievement. A singing Church is a live Church. A community of song is a community of happy homes, successful business and vital religion."

Dr. Mott's second address lasted for more than an hour but kept his hearers mastered and intent. The lay forces of Christianity must be augmented, he declared, in order to strengthen the whole administration of our Church life, to exert greater influence on non-Christian lands, through commerce, finance, industry, diplomacy, civil service and travel, and to fulfill "the grand strategy" of fighting on all fronts and disposing of the untaken forts in the rear. He urged the following as ways of increasing the militant cohorts of the Kingdom: the example of true ministers in word and deed, "massive messages" from the pulpit, the greater use of laymen to reach laymen, putting ourselves in more exacting training, a closer analysis of the diseases of the human will, the capture of pivotal men in the community, concentration on the youth like that of Russia's, exposing our men to the great prophets of the present and to great conference experiences, working through smaller groups, and greatest of all, PRAYER. "The laborers are few; therefore pray ye."

President Bert E. Smith, of the Interdenominational Council on Men's Work, fired the opening gun of the Thursday morning session devoted to the organizations and methods in Church work. He told us of what some of the other denominations are doing in harnessing the man power of their communions.

Then followed a forum on our own denominational "Churchmen's League" conducted by Prof. Charles D. Spotts, of Lancaster, who organized Chapter I of the League while pastor of St. Peter's Church in that city. Rev. C. F. Freeman, of

Doylestown, and Dr. Gardner A. Sayres, of Lancaster, representing active chapters of the League, told of the practical ways to effect organization and sustain interest. Principal E. M. Hartman then talked on the possibility of variety and helpfulness in the monthly programs of the League. An address on "Classical Leagues," prepared by Dr. G. Willis Hartman, of Harrisburg, was read by his pastor, Rev. David Dunn. A serious motor accident sustained by Mrs. Hartman and his own illness prevented Dr. Hartman from attending the session.

Dr. Boyd Edwards, headmaster of Mercersburg, in "Looking to the Future," paid his respect to "the big noises" of today who would draw American youth away from the moorings of religion and morality into the morass of cynicism and filthiness. As a worker with and an advisor of youth he bore strong witness to his faith in their underlying soundness, purity and honor. It was a compelling appeal.

The following were elected members of the Executive Committee of the League: For three years: E. S. Fretz, D. A. Miller, M. R. Anspach, H. E. Paisley, G. L. Omwake.

For six years: C. D. Spotts, E. M. Hartman, J. H. Apple, W. E. Lampe, D. J. Snyder.

For nine years: W. E. Haeussler, L. P. Teel, C. F. Freeman, J. M. G. Darms, H. C. Knecht.

Judge D. J. Snyder, of Greensburg, gave the report of the Findings Committee, which is given elsewhere.

The "Climax of the Convention" was reached in a period of fervent and intensive prayer for the men of the entire Church and their work for their Master. These petitions and the whole spirit of the closing hours breathed the recognition of our weakness and shortcomings together with the deep conviction that with God's strength and guidance we can indeed match this hour of privilege and opportunity.

"After the Convention—What?" Never was Dr. Chas. E. Schaeffer more full of himself and at the same time more full of the true spirit of prophetic challenge. He voiced his feeling that the Convention had already changed the climate and atmosphere of the Reformed Church. Men who had come despondent and despairing were going back home revived and full of hope. In a most solemn moment the President of the General Synod, like the High Priest of the Ancient Temple, solemnized the act of consecration not only for himself but for the Church. In ringing tones he called upon us to turn from our retreat into the wilderness and press forward, directly and divinely led, into the Promised Land.

David Dunn.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Superintendent.

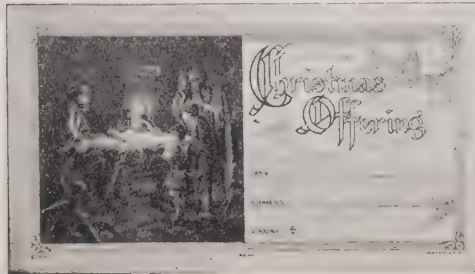
The stone walls of the building now being erected at the Home have been brought up to and about three feet above the roof level. Work has been started putting on the roof.

The roof construction is somewhat similar to that of the floors below. Barjoists are covered with wire lathing and on that concrete is being poured to the thickness of about four inches. For the present it will be waterproofed with felt, tar and gravel. Just about three days are required to pour the concrete for the entire roof. There are a number of spouts in the center of the roof which carry the roof water down through the building. Coming down thus, enough warmth of the building reaches the spouts, keeping them free from snow and ice even in the coldest weather.

This kind of construction was chosen so as to make it possible later to waterproof the roof with tile when a roof-garden will be possible, affording those on the third floor in the infirmary a suitable place for spending time outdoors.

Once the roof is on the building operations can be carried on in it during the winter months. The roof of this building

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is likely to be a very attractive place. The building stands on one of the highest points in the city. From it eastward one can look over the city, in every other direction there is beautiful scenery with either the Lehigh Mountains or the Blue Mountains in the background. The heavy and interesting traffic of Hamilton Boule-

vard, entering and leaving the city, is easily seen from this building.

THE CLASSIS OF PHILADELPHIA

The second Fall meeting of the Classis of Philadelphia was held in St. Matthew's Church, Anselma, on Tuesday, Oct. 27th. The President, Rev. J. G. Kerschner, pre-

sided. The devotional services were conducted by the Revs. Edwin N. Faye, Jr., and J. Rauch Stein, D.D. The main address was delivered by Rev. Arthur C. Ohl on "The Program of the Local Church for 1932." At the fellowship supper Rev. Charles B. Alspach, D.D., spoke on "Evangelism;" Rev. Albert A. Hartman, B.D., on "Benevolences;" Elder A. Clarence Laudenslager on "Laymen's Activities." Classis was addressed by the following representatives of Boards and Institutions: Rev. J. M. G. Darms, D.D., for the Executive Committee of General Synod; Elder Milton Warner, for Bethany Orphans' Home; Rev. Maurice Samson, D.D., Reformed Church Home for the Aged; Rev. Eugene L. McLean, D.D., for the Board of Ministerial Relief; Rev. Paul S. Leinbach, Litt.D., for the Board of Christian Education; Rev. Charles E. Schaeffer, D.D., the Board of Home Missions, and Rev. Allen R. Bartholomew, D.D., the Board of Foreign Missions. All matters referred by General Synod and Eastern Synod were favorably acted upon. The apportionment was adopted on the 30-30-30-10 basis with adjustments made by the Missionary and Stewardship Committee. W. Ronald Yocum and Norman C. Harvey were received under the care of Classis as students for the ministry. Rev. Arthur Y. Holter, having united with the Baptist denomination, was dropped from the roll of Classis. The resignation of Rev. John Lentz, D.D., as supply pastor for St. Peter's Church, West Pikeland, was accepted and Rev. Ralph E. Stout appointed in his stead. Upon request, the oversight of Grace Chapel at Pottstown Landing was given to the Consistory and pastor of Shenkel's Church. The Reformed Church Home for the Aged appealed to Classis for \$12,000 for maintenance and Classis appointed the following committee to raise the amount: Revs. John Lentz, D.D., Urban C. E. Gutelius, Albert A. Hartman, B.D., Elders Ernest Latschar and Stephen J. Smith. Two Young People's Institutes were approved by Classis, the first of which will be held in St. Luke's Church, Trappe, on Dec. 7th at 7.45 P. M. The ladies of the Church royally entertained Classis at dinner and supper.

—A. G. P.

Woman's Missionary Society News

Mrs. Edwin W. Lentz, Secretary
311 Market St., Bangor, Pa.

A First Message. This year our Mission Band leaders have a wonderful opportunity to present missionary literature to our children. During the week of No. 15 to 22, all over the land, the schools, bookshops, libraries and woman's clubs, will observe Children's Book Week, using as their slogan "World Friendship Through Children's Books." After the children have had this thought presented to them at their schools and libraries, let us tie up to their slogan, by presenting to them the books upon the Reading Course. If the secular organizations believe in this slogan, surely our Churches do.

The above message comes from the recently elected Mission Band Secretary of Potomac Synodical Society, Miss Helen Barnhart. Although having prepared the message particularly for the Mission Band secretaries of her Synod, for the sake of its wider influence, Miss Barnhart has allowed its use for all Mission Band secretaries.

"More Blessed to Give." A letter from the head of the Music Department of Miyagi College, Sendai, Japan, speaks of the appreciation of the Japanese Sunday

School children for the gifts last year from various Missionary Guilds. She says, "As you know, our Miyagi College girls do a great deal of Sunday School teaching. We conduct a practice Sunday School in our college building, with Mrs. Toshi Takaku Maruyama and myself as advisers, and the students of the Bible and Music courses as teachers. Other students teach in all kinds of Sunday Schools, some away out in the country where the children have very little to enrich their lives. Your gifts last year that went to those places made a bit of pleasure in very drab lives. If the Guilds feel like doing something again this year, I shall be glad to put their friendly gifts to the best uses I can think of. In the Sunday Schools we can use to advantage colored Bible picture cards and colored pictures from the beautiful Sunday School magazines. Religious education appeals strongly to our Miyagi College girls and they are doing a great amount of volunteer teaching. Whatever the Guild girls and others can do to furnish material will be a real help. The gifts should be sent to Miss Kate I. Hansen, Miyagi College, Sendai, Japan.

In the School of Missions conducted by the Federation of Protestant Church Women at Sioux City, Iowa, members of Grace Reformed Church took active part in the Study classes and as members of committees. Mrs. L. H. Ludwig, wife of the pastor, was chairman of the Music Committee; Mrs. D. A. Anderson served as treasurer; Mrs. A. J. Johnson and Mrs. W. H. Pryor were the Church's official representatives. In a wonderful program covering the study texts for the current year, the issues of The World Disarmament Conference, the study of Church drama, etc., well known men and women presented their special interests. Mrs. John Ferguson taught the mission study groups.

We are amazed at the variety and extent of denominational and interdenominational service rendered by Miss Helen Nott, of Milwaukee, Secretary of Central West. The most recent item of news speaks of the Union Thank Offering service for the children of all the Churches in the area of Dr. Nott's Church. Last year at a like service, in zero weather, more than 600 were in attendance.

A note of new interest was apparent at the recent fall meeting of the W. M. S. of East Pennsylvania Classis, Oct. 15, at Salem Church, Catasauqua, Rev. Willard A. Kratz, pastor, in the larger-than-usual number of new delegates. For the first time in many years, the Classical president resides in that section of the Classis. That the president, Mrs. Clarence Hawk, should preside at her first meeting in a near neighbor Church gave a note of special interest. During the afternoon Mrs. Hawk presented Miss Katharine Laux, of Reading, formerly of Catasauqua, a former Classical president, and one of the women who organized the Classical Society. Miss Laux gave a brief message of encouragement. The program included reports of the Synodical meeting at Sunbury and an address, "The Strategy of Co-operation," by Mrs. Edwin W. Lentz. The following persons were elected delegates to the General Synodical meeting at Cleveland: the president, Mrs. Clarence Hawk; Mrs. F. A. Churchill, Mrs. L. V. Hetrick, Miss Sallie Kresge, Mrs. A. S. Leiby; secondi, Mrs. B. R. Heller, Mrs. W. U. Helffrich, Mrs. Clarence Staudt, Mrs. C. A. Butz.

A Call to Church Women

"In the present economic and social crisis in America there is great danger that the crucial conditions involving the life and destiny of the under-privileged races will receive much less attention than their importance demands." The above quotation from the Race Relations Sunday message of the Commission on Race Rela-

tions, Federal Council of Churches, is strengthened by the experience of many communities during the past months. Reports from nine typical cities where Negroes averaged from 3 to 49 per cent of the total population show that they furnished from 16 to 70 per cent of the unemployed. We should not lose sight of the fact that racial discrimination not only places a heavy burden on already handicapped racial groups but it makes these groups a liability upon the whole community. If Negroes and others are prevented from being an asset by their productive labor, they must become a liability. This situation brings a real challenge as well as an opportunity to Church women and the Church Women's Committee of the Commission on Race Relations asks co-operation in the following ways from the women of the 26 denominations which are constituent to the Federal Council of Churches:

1. While we recognize that women are not in many cases the heads of industry, they can use their influence to see that in any employment adjustments that may be necessary during the coming months no discrimination is practised against any minority racial group.
2. Women are large employers in many forms of household service. We urge that in filling vacancies in these positions special consideration be given to Negroes and members of other minority racial groups and that when possible openings be secured for these groups in other occupations.
3. In this time of unemployment it is important that young people be kept in school just as long as possible. There is danger that those who leave school during these days will either replace older workers with family responsibilities or because of unemployment will become a social problem in the community. We therefore recommend that Church women not only urge that young people remain in school during the coming year but that they also use their influence to secure special courses in practical vocational training to interest them and make them more efficient workers when jobs become available. Some schools last year instituted advanced courses in domestic science for both girls and boys, including marketing, cooking, serving, etc. Other courses which might be started are advanced sewing, tailoring and millinery; business courses; household care and management, including budget making; training in child care including simple kindergartening; first aid and care of the sick. In cases where boards of education cannot undertake this work it might be fostered by some community agency like a Y. M. C. A., Y. W. C. A., settlement or Church.
4. Church women should relate themselves to the general community work of unemployment and should see that equitable treatment is given to minority racial groups in the community in respect to representation on planning committees, employment and relief.
5. We recommend that in women's groups there be special study of the unemployment situation in the local community. In such study place special emphasis on permanent preventives of unemployment. A discussion outline entitled "Unemployment" may be secured from the Federal Council of Churches, New York, 35 cents a copy.
6. If there is no existing interracial committee in the community Church, women might start one for special work on unemployment. Such a committee should be responsible for the following activities: a. Correlation of the efforts of Churches with the social agencies of the community. b. Securing gifts of money, clothing, food, etc., for the central relief agencies. c. Securing volunteers to help social and city agencies in meeting the community emergency. d. Personal canvassing of Church members, urging them to create work in their homes or businesses wherever possible and to give a fair proportion of these openings to Negroes and other racial groups. e. Use of Church plants for emergency services to the unemployed.

Katherine Gardner, Secretary.

THE REFORMED CHURCHMEN'S CONVENTION

The success of the Reformed Churchmen's Convention has far surpassed the fondest anticipation of its most ardent wellwisher. Those who promoted the Convention had a right to expect an even larger attendance but there were 566 registered delegates.

The greatest value of the Convention was in the spirit of the messages and the earnestness of all delegates in seeking out ways to gain the interest and co-operation of the thousands of laymen in our Churches. This meeting was gripped with the determination to reach the last man in the Church with the message of the Gospel and form a ministration of service. Whilst this may be done largely through the organization of a Chapter of the Reformed Churchmen's League in every congregation, this was not the primary purpose, but rather the consolidation of the men in a determined effort to make the denominational program of the Reformed Church effective.

Many of these messages delivered will be printed in toto and for the general report on the conference please refer to the splendid article of Rev. David Dunn, of Harrisburg.

It is very evident that every congress of men thus far held has had something distinctive to give to the Church. The great contribution of this Convention is the awakened manhood and the integration of men's work in the denominational and congregational program. Mr. Truxal, the active Secretary of the League, who has thrown himself into this work with his known zeal and has plodded on patiently and wisely, declared at the Convention that he is more than satisfied with the results. Certainly, every man who was absent missed one of the finest gatherings ever held in the Reformed Church, and should seek information in published articles on the Convention and from those who attended to catch the notably fine spirit of Christian brotherhood and earnestness which prevailed throughout.

After all, everything depends upon the spirit. The spirit of this Convention was the spirit of Christ who loved men and would have each one of them become a builder in the Kingdom. He considered them worthy of redemption and gave His life for them and to them.

The most dominant human spirit is that of the leader, and the Convention was fortunate in having as its leader one who has been District Governor of Rotary International; who knows how to synecopate the major dominant thought of every address over into the following address on the program. This synecopation is an art, and this Mr. Fretz proved. There was not a single dead point or incongruous word or gesture on the part of the leader. What great men the Reformed Church does have! We only know them as necessity presses upon them and as this Convention again has proven.

Of this we are sure, that the character and quality of our manhood in the Reformed Church is very excellent and has in it wonderful possibilities of growth and progressiveness. Following the Greek sage the Reformed Church may say to its leaders, "Know thy men," and know where to place them in a program of creative activity in the local Church and in the denomination.

J. M. G. Darms.

REPORT OF THE COMMITTEE ON FINDINGS OF THE REFORMED CHURCHMEN'S CONVENTION

I. It has indeed been a great privilege to be present at this inspiring and helpful Convention. The assembling of such a mighty host of Reformed Churchmen has been, in itself, exceedingly impressive. The very atmosphere has been surcharged with a spirit of devotion and praise. The lips of the speakers seem to have been touched by live coals from off the altar of God's flaming grace. The messages brought to

the members of the Convention the thrilling fact that truly "we are living, we are dwelling, in a grand and awful time; in an age on ages telling, to be living is sublime."

II. Once again it has been made glaringly apparent that a golden harvest awaits the reapers in foreign lands and that much will be lost by delay; that our home Churches are struggling with difficult, discouraging problems; and that the various Boards of the Church are in dire distress. On the other hand it is apparent that there is a vast army of laymen in our Reformed Church who are indifferent and inactive, largely because they have had no specific work to do, but who can be developed into a mighty agency for the spreading of the glad tidings of salvation and the support of the Church, when confronted by the facts and challenged to perform a definite part therein. We believe this can best be accomplished through the Reformed Churchmen's League.

III. We therefore urge upon the several congregations of the Church the formation of local Chapters of the Reformed Churchmen's League, and call upon the members of the Convention to use their influence and efforts in having such Chapters established in their respective congregations.

IV. This Convention expresses its appreciation of the work already done in getting inaugurated the work of the Reformed Churchmen's League by the present Executive Committee, and would cite for special recognition the services of the Secretary, Hon. J. Q. Truxal; the Chairman, Mr. Edward S. Fretz; and Dr. William E. Lampe who has so ably guided this Convention, who have given freely not only of their time and energy, but also of their money for the promotion of the League.

V. The Convention reiterates its wish that the League might be supported entirely by individual donations, but regards it as essential to meet the needs of the hour in organizing the man power of the Church that its annual budgets for the next triennium be guaranteed by the General Synod, and hereby overtures General Synod to make provision accordingly.

VI. That the delegates, both ministerial and lay of this Convention, be instructed to carry back, not only to their local congregations, but to all the congregations of the Classis which they represent, the substance of the addresses delivered and, as far as possible, the spirit of the meeting, so that the entire denomination may profit by this great gathering of Reformed Churchmen.

VII. We declare ourselves unqualifiedly for national Prohibition of the liquor traffic as provided for in the 18th Amendment and the Volstead Law, and we urge the fearless enforcement of this law as well as all other laws.

VIII. The Reformed Church in the U. S. since its beginning has been recognized as ready and willing to unite with others in a closer bond of Church union. We therefore favor the eventual union of the Reformed and Presbyterian denominations, and we do at this time particularly desire to endorse the present movement looking forward to an immediate union between the Reformed Church in the U. S. and the Evangelical Synod of North America.

IX. The Convention recalls with gratitude on the anniversary of its founding the services rendered by the men of our Church through the Laymen's Missionary Movement, especially the great denominational congresses held under its auspices. In this connection we would pay tribute to the one who, through his active years, led and supported the Movement as its chairman, and who presided over all its conventions except the first, namely, William W. Anspach, of Milton, Pa.

X. The Committee further recommends the passage of the following resolution—Resolved by the Reformed Churchmen's Convention, under the auspices of the Reformed Churchmen's League of the Reformed Church in the United States, convened

at Harrisburg, Pa., Nov. 11, 1931, that the Convention pledge itself in the cause of World Peace, and pray for the success of the Disarmament Conference to take place in Geneva, Feb. 2, 1932, and express its confidence in the President of the United States and his efforts towards maintaining the peace and safety of the United States. Be it further resolved that a copy of this resolution be forwarded to the President of the United States and the Secretary of State.

XI. That we extend our hearty thanks to the distinguished speakers for their soul-stirring messages and also to the musicians who contributed so much to the success of this Convention. That we express our sincere praise and gratitude to the good people of Salem Reformed Church and sister congregations of Harrisburg for the hospitality and the splendid manner in which they entertained this Convention.

Respectfully submitted,

D. J. Snyder,
H. N. Kerst,
Geo. L. Omwake,
Marshall R. Anspach.

THE ORGANIZATION OF THE REFORMED CHURCHMEN'S LEAGUE

The Reformed Churchmen's League is now fully constituted. The Constitution approved by the General Synod provided that a General Committee should be elected at the triennial Convention and include representatives of the Classes; and further for the Executive Committee to be elected by the General Committee.

The Convention just held at Harrisburg adopted the report of its Committee on Nominations, and elected the following to membership on the General Committee, to serve until the next triennial Convention:

E. S. Fretz, Jesse R. Evans, Rev. Calvin M. DeLong, D. A. Miller, J. A. Wuchter, Rev. J. M. G. Darms, Walter F. Meek, Marshall R. Anspach, Fred Diehl, J. H. Senckenbach, Robert H. Schmickle, Rev. C. B. Marsteller, H. E. Paisley, Rev. F. I. Sheeder, Jr., Dr. G. L. Omwake, Eugene Stone, Richard Klein, J. W. Wiest, C. R. Rossman, Ira S. Reed, Rev. Chas. F. Freeman, Dr. G. A. Sayres, Dr. E. M. Hartman, Rev. Chas. D. Spotts, Rev. David Dunn, Dr. G. W. Hartman, Paul A. Kunkel, Fred H. Dechant, R. S. Birch, Rev. D. J. Wetzel, W. R. Weaver, Dr. H. J. Benchoff, H. C. Heckerman, J. L. Gerber, J. M. Flinchbaugh, Dr. J. H. Apple, Rev. William E. Lampe, C. W. Lough, Rev. M. S. Reifsnnyder, L. P. Teel, Rev. Dr. Boyd Edwards, Dr. E. E. Wible, C. D. Bridenbaugh, Fred Aubel, Rev. George W. Roth, S. B. Berkley, Tillman K. Saylor, Hon. D. J. Snyder, J. Q. Truxal, Rev. R. L. Rupp, H. C. Bickel, Bert C. Shock, Edward N. Dirks, Rev. R. R. Elliker, Rev. Dr. R. W. Blemker, John B. Mohler, Geo. W. Zeigler, Geo. F. Bareis, R. C. Knecht, Wm. B. Haeussler, Jacob W. Winkler, D. I. Prugh.

This General Committee, which is the official controlling body of the League, is to meet annually. It met between sessions during the Convention and elected the Executive Committee of Fifteen. (See account of Convention by Rev. David Dunn.)

When the announcement of the election of the Executive Committee, thus completing the organization of the League, was made to the Convention by Chairman E. S. Fretz, he said: "I now declare the Reformed Churchmen's League to be in existence, and in operation as an official organization and agency of the Reformed Church in the U. S., by authority of and in conformity with the action taken by our General Synod."

The Convention rose and praised God by singing the Long Metre Doxology.

CEDAR CREST COLLEGE

Pailleron's delightful one-act play, "L'Etincelle," will be presented in French by students of Cedar Crest and Muhlenberg Colleges before the Lehigh Valley Division of the American Association of

Teachers of French at their regular monthly meeting held at Cedar Crest on Friday evening, Nov. 13, at 8 P. M. The organization, of which Dr. Anthony Corbiere, of Muhlenberg is president, will have a large number of representatives from the six colleges and many high schools in Lehigh Valley.

The characters in the French play are: Myra Dury, Antoinette; Margaret Buchheit, Madame de Renat (both of Cedar Crest); Mr. Allen Hawman, Jr., of Muhlenberg, Raoul de Geran. Rosalind Hutner, soprano soloist of the Glee Club, will sing several solos. The hostesses will be Abigail Lazelle, coach of the play; Katherine

Laros, and Elaine Edelstein, of the French Department of the Allentown High School. The officers of the club are: Dr. Anthony Corbiere, president; and Professor Harold Streeter of Lafayette, secretary-treasurer. Dr. Arthur Cooley will represent Moravian College for Women; and there will also be representatives from Lehigh University.

HOME AND YOUNG FOLKS

A TRAGIC THANKSGIVING

Aletha Jane Reider

There was mourning in the farmyard
While the sun was rising high,
And the eyes of all the feathered friends
Were looking moist, as if to cry.
Father Turkey had been taken;
Sam had caught him on a tree.
And the whole Thanksgiving dinner,
They said, must be prepared by me.
Yes, in the farmhouse kitchen
There was a busy scene displayed,
Along with fumes of roasting turkey,
For the meal was almost made.

Polly was restless in her cage,
She hopped quick upon her perch,
She called my name a dozen times,
For the others were in Church.
She asked me in her senseless way,
And in such an ignorant mood,
If we were having guests today,
Or, why all the special food?
Of course she didn't understand,
But I sort of like to tell—
I drew my chair beside her cage,
'Stead of ringing the dinner-bell.

"Polly, many, many years ago,
In the days of George the third,
The folks were far less free than you,
Oh, you unhappy bird!
So, they packed their few possessions
And prepared that they might roam;
They left the shores of England
So they might find a better home.
After six long weeks of sailing
They stepped on our northern land;
And the winds that blew them o'er the
deep
Were praised by this pilgrim band.

Many hardships they encountered
On New England's frosty coast;
Polly, God took many weak ones
From the ones who loved them most.
The days were long and dreary
And the nights were dark and cold;
The Indians, wild and savage,
Harmed them cruelly, I'm told.
Passed weeks of cold and famine
In the forests dark and sere,
Then eyes saw quite a different sight;
Behold, the God of Spring was here.

Oh, how hard the pilgrims struggled
In the weather warm and bright,
And their crops progressed like magic
To remove their former plight.
Soon the tender autumn breezes
Whispered softly in their ears,
'Gather in your stores of food-stuffs,
Rise above those awful fears;
For the Indians will not harm you,
They will help you if they can;
Go to them and ask assistance,
Every one will be a man.'

The pilgrims listened carefully
To all they had been told.
They stored away their winter's hoard,
As the Trojans did of old.
Oh, how changed were all the forests,
And how pleasant was the land
From what they saw the previous year,
This simple, happy band.
Then some tender heart suggested,

In those days so long ago,
That they hold one grand Thanksgiving
To the God who helped them so."

Polly turned her head a bit
And sniffed, as if to cry.
And oh! The odor from the kitchen
Told that the peas began to fry.
I fled in toward the kitchen;
My light heart sank with woe;
Our fine meal had burned to cinders—
The roast in which I prided so.
I guess I cried a little bit,
But my tears were not in vain;
For I vowed that never, nevermore,
Would chatter spoil turkey again.

If there is a virtue in the world at which
we should always aim, it is cheerfulness.

TIME FOR THANKSGIVING

We turn our thots to Thee, dear Lord,
And ask Thou make us glad,
For the very many blessings
Thru the past year we have had.

We often in a thotless way
Fail to do the things we should;
We fail sometimes to appreciate
That Thou art great and good.

Blessings are poured upon us—
Yea, blessings by the score;
Of them we keep forgetting,
As we've often done before.

Help us, Lord, to appreciate—
Thy greatness ne'er forget;
Keep us ever mindful, too,
How deep we're in Thy debt.

Help us, Lord, to know that Thou,
At this Thanksgiving time,
Art just as Thou hast ever been—
The Giver of things sublime.

Harry Troupe Brewer.

Hagerstown, Md.

Wise: "I saw Mary out with Bob last night. Thought she had thrown him over?"

Wiser: "She did—but you know how a girl throws."—Drexel Drexer.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

JAMES A. GARFIELD

Text, I Kings 14:7, "I exalted thee from among the people."

Today is the 100th anniversary of the birth of James Abram Garfield, the 20th president of the United States. He was born in a log cabin in the little frontier town of Orange, Cuyahoga County, Ohio, on the nineteenth of November, 1831. He was the last of the presidents that were born in log cabins.

His ancestors were New Englanders who settled in the West. His father, Abraham Garfield, died when James was only two

years old from injuries received in fighting a forest fire, leaving his widow and four children behind. The mother, Eliza Ballou, had a hard struggle bringing up her two boys and two girls on the frontier farm. Her children helped her in the farm work, where they raised the food for the family, growing the wool which she wove and sewed to clothe them.

She was the teacher of her children, cultivating their young minds and training up their characters. James A. Garfield owed much to his mother, but he tried hard during the remainder of his life to pay his debt.

Like Lincoln, Garfield was a great reader. One of the books he read and reread beside the flickering flame of the wood fire in his log cabin home was a book of stories of adventure on the sea. It made such a deep impression upon him that he resolved to become a sailor.

When a boy he was asked what he was going to make of himself. His answer was, "I must first make of myself a man."

When he was seventeen years old he asked his mother to let him enter upon his career as a sailor. He walked to Cleveland, where he tried to ship on a lake boat. The captain drove him from the deck. He did not give up but wandered on in search of work. He finally was employed by a canal boatman, and for some months was engaged in driving mules on the towpath of the Ohio canal, and serving as a deck-hand on the boat itself.

An attack of sickness sent him home, and he began to feel that a sailor's life was not for him. He had thought a great deal while away from home, and higher ambitions began to fire his soul. He determined to attend a high school and fit himself to become a teacher. He had a hard struggle with poverty, but did not give up.

He worked as a teacher, engaging in carpentry and farm work during his unoccupied time. He received twelve dollars a month for teaching and "board around," eating and sleeping at the homes of his pupils.

It is said that he was invited to a country party in the community where he was teaching. He had only one pair of pants, and they were split on one of the knees. He went to bed while the mother of one of his pupils mended the pants. She said to him, as she handed them back, "Never mind, Mr. Garfield, when you're a member of the legislature or of congress, no one will ask you what kind of pants or how many of 'em you had when you taught school up here on the reserve."

He took some of his preparatory studies at Geauga Seminary, Chester, Ohio, and later at the Western Reserve Electric Institute at Hiram, Ohio, which afterward became Hiram College. But he finally entered Williams College, from which he graduated in 1856. The chief attraction for him was the president of the College, Mark Hopkins. He had said, "A log with a student on one end and Mark Hopkins on the other is my idea of a college."

He began to teach at Hiram College, and within a year had risen to the presidency of the institution. He studied law in connection with his college work, and was admitted to the bar in 1859.

Inside of six years after graduating from college he was college president, state senator, major-general in the United States army, and representative-elect to the United States Congress. It has been said that a more rapid rise than this has been made by no American statesman. He practiced the advice which he had often given to young men when he said: "Be fit for more than the one thing you are now doing."

When the Civil War broke out Garfield offered his services to the governor of Ohio, and became lieutenant colonel of the Forty-second Ohio Volunteers. He rose from one office to another until he was made a major-general of volunteers for gallantry in the battle of Chicamauga. In 1862 he was elected a member of Congress, and took his seat in the House of Representatives in December, 1863. President Lincoln thought he would be of greater value to the country in Congress than as an army major-general, for which reason he resigned his military commission.

Because of his scholarship, his gift of oratory, his powerful voice, and his great personal magnetism, he became a leader in Congress. He continued in Congress for eighteen years, and would have been elected as speaker of the House of Representatives in 1877, but the Democrats had a majority in the House at that time and elected one of their own party.

Garfield was elected to the United States Senate in 1880. But in the same year he was nominated for the presidency of the United States and chosen by a large majority of electoral votes. Instead of taking his seat in the United States Senate on March 4, 1881, he sat in the presidential chair.

An incident which endeared him to the whole nation is related in connection with his inauguration. A few days before the great event was to take place he wrote to his old mother and said, "I want you to go to Washington with me." She was very much surprised, and after thinking it over wrote back to her son, of whom she was very proud, and said, "I cannot go to Washington. I would be quite out of place there among the great people whom you will meet. I'll stay at home and pray for you." He quickly sent back the answer, "I'll not go without you."

They went to Washington together, and when the time came for the great ceremony, they went out together, his mother leaning on his arm. There were more than a hundred thousand people present. Instead of taking the chair provided for him he gave it to his mother. After he delivered his inaugural address and took the oath of office, he turned and put his arms around his mother and kissed her.

Within four months of his inauguration President Garfield was shot down in a Washington depot by a disappointed office-seeker by the name of Charles J. Guiteau. Garfield had just organized his cabinet and had become aware of his inability to bring about harmony in his divided party when this sudden blow came, on the second day of July, 1881. He was going through the depot to take a train to attend the twenty-fifth anniversary of his class at Williams College, when he was shot down in cold blood.

The whole nation was shocked at the sad news spread, and I remember the great excitement which prevailed in our own community on account of it. On the sixth of July the wounded president was taken to a cottage by the sea at Elberon, New Jersey, where he passed away on the nineteenth of September, exactly two months before the fiftieth anniversary of his birth, fifty years ago.

His remains were buried in Cleveland, Ohio, where a beautiful monument was erected to his memory. Garfield had married Miss Lucretia Rudolph in 1858, by whom he had seven children, one of whom became president in 1908 of Williams College, the Alma Mater of his father, his brother, and himself, worthy son of a noble sire.

Home Education

"The Child's First School is the Family"
—Froebel

YOUR CHILDREN'S BOOKS

By Helen Gregg Green

"I do not understand Rosellen," Rosellen's mother confided to me. "Her father, as you know, is a college professor and one of the best-read men in the city, and I—well, I've always been a real bookworm. But Rosellen doesn't care the snap of her finger for books, and we've tried so hard to interest her in good literature. From the time she was old enough to read we've made it a study to select the right kind of books for her. We've spent a great deal of money on handsome volumes, but I feel that she has never really appreciated this."

"I recall an incident that occurred when she was only ten. It was my custom each

GET SOMEBODY ELSE

(Arranged from
Paul Lawrence Dunbar)

The Lord had a job for me, but I had
so much to do,
I said, "You get somebody else or
wait till I get through."
I don't know how the Lord came out
—no doubt He got along—
But I felt kind o' sneaking' like! I
knew I'd done God wrong.
One day I needed the Lord—needed
Him right away;
But He never answered me at all,
and I could hear Him say,
Down in my accusin' heart, "Child,
I've got too much to do;
You get somebody else, or wait till I
get through."
Now when the Lord has a job for me,
I never try to shirk.
I drop what I have on hand and do
the Lord's good work;
And my affairs can run along or wait
till I get through;
Nobody else can do the work that
God has marked out for you.

morning to give her the book I wanted her to read, and, of course, because they were such expensive books, I always warned her to be very careful not to soil them. One day after I had said, 'Hands clean, dear!?' she jumped up and blurted out, 'I hate those old books you have to be so careful of. Aunt Mary says a book should be like an old friend. You don't have to be watching yourself all the time when you are with an old friend. She doesn't mind what you do because she knows you like her. Why can't you treat a book the same way! If you mark a place you like or sometimes make finger prints, it doesn't always mean you're careless. Cousin Dorothy's books are all marked up but she says she loves them. But I hate these. I hate 'em all!' And out she sailed. Now what can we do with a child like that?" And the mother threw her hands in her lap with a gesture of helplessness.

I admitted that I was unable to assist. But just as I was leaving, Rosellen danced into the room tumbling her school books onto a stand. After talking to us for a few minutes, she said she'd go and play.

But Rosellen's mother said coaxingly, "What about the theme you're to write for tomorrow? I've hunted through our library and found the book that will give you the information you want."

"Oh, Mother!" exclaimed Rosellen, impatiently, "why do you always select my books? And the time for reading! Why, if I should sit down now with that book,

when I've just come from school and am tired, I should always hate it."

The mother looked amazed, and then said thoughtfully, "Perhaps you're right, Rosellen. Run along and play."

After the child had left we looked at each other and almost simultaneously we spoke.

"Why, that's the trouble!"

And it was. A few weeks later Rosellen's mother came to see me.

"Why, my dear," she confided, "Rosellen's beginning to love reading. You see, I'm letting her select her own books from our library and the school library. I don't tell her what she should read, and I don't dictate how, when or where. Oh, of course," she laughed, "if she should select anything very terrible, I should speak up. But that hasn't happened yet."

"And you're not always saying, 'Hands clean, Rosellen!'" I just couldn't help adding.

"Indeed I'm not. Queer it took me so long to understand," she added thoughtfully. "Rosellen has had too much direction; some of her little friends have had none and seem to need it badly. What a pity some of us who are mothers don't use more judgment!"

The public school is the agency provided for producing good citizens. A mother surely needs the school's help as much when her child is four as at any later date. It is the years between four and six which decide to a great extent what principles shall guide the later life. Surely we must not leave this vital development in the hands of chance. Every child should go to kindergarten.

If there is no kindergarten in your public school, work to secure one. For information, advice and literature, write to the National Kindergarten Association, 8 West Fortiech Street, New York.

Two little boys came into a dentist's office. One said to the dentist, "I want a tooth took out and I don't want no gas because I'm in a hurry."

Dentist: "That's a brave little boy. Which tooth is it?"

Little Boy: "Show him your tooth, Albert."

EDISON

Edison has passed away, but isn't dead!

The mortal part, earthly house, is no more;

The real self, immortal part, has fled;

Earth to earth, for the body is in store,
Its lot is one of nature's settled laws.

But no death affects the deathless spirit:
The dust returns to the earth as it was,

And the spirit unto God who gave it.

Though dead, yet he speaks; lives, though
gone from earth.

He gained a world-wide and enduring
fame.

Reaching lofty heights, though of humble
birth,

He is accorded ev'rywhere acclaim.

Endowed with unexcelled ability,

Coupled with the urging of his genius,

Which drove him onward irresistibly,

The work he did was truly marvelous.

He had will-pow'r, firmness and persistence,

A determination which never shrank;

And if genius is eternal patience,

None more than he deserves the foremost
rank.

Those standing out before the public view,

The ones who labor for the boon of all;

Who promote the good, beautiful and true,

Present a small roll when their names
we call.

He gave scant attention to religion;

We do not commend him in this respect.

But men have a right to their opinion;

We must grant the privilege we expect.

He followed his overpowering bent,

New discoveries from nature to win,
In which pursuit his energy he spent,
And became a benefactor of men.

Not only for material improvement,
He his wonderful talent exerted;
He stood for society's advancement,
And the right and uplifting supported.
The great "wizard" has surrendered his
wand,
Finished his masterful part on life's
stage.

He has gone to the eternal beyond;
His mem'ry will live on history's page.
Conrad Hassel.

Patron: "May I have some stationery?"
Hotel Clerk (haughtily): "Are you a
guest of the house?"
Patron: "I should say not! I am pay-
ing \$20 a day."

KITTY! KITTY!

Charlotte: "It must be three years since
I saw you last. I hardly knew you—you
have aged so."

Clarissa: "Well, I wouldn't have known
you either, except for that dress."

Puzzle Box

ANSWERS TO — CURTAILED WORDS, No. 20

- | | |
|-----------|-----------|
| 1. Range | 4. Former |
| 2. Hamper | 5. Herod |
| 3. Lotus | 6. Dental |
| 7. Pants | |

HIDDEN WORD PUZZLE IN RHYME, No. 23

My first is in pullet but not in hen,
My second's in William but not in Ben.
My third is in uncle but not in niece,
My fourth is in many but not in piece.
My fifth is in supper but not in dine,
My sixth is in rugged but not in fine.
My seventh's in dollar but not in cent,
My eighth is in folded but not in bent.
My ninth is in eating as well as in drink,
My tenth is in thinking as well as in think.
My last in in gobbler who met with his
fate

When Thanksgiving diners his royalty ate.

My whole is a New England Thanksgiving
Dinner dessert.

A. M. S.

"Am dis de place whar dey send flowahs
by wire?" asked a colored lady of the
florist.

"Yes'm," replied the florist.

"Well, here's a potted geranium. Send
it down to my son in Richmon', Verginny."

The Family Altar

By A. W. Krampe

HELP FOR THE WEEK OF NOV. 23-29

Practical Thought: "There can be neither
bond nor free . . . for ye are all one man
in Christ Jesus." Gal. 3:28.

Memory Hymn: "I Will Sing the Won-
drous Story."

Monday—Character of Philemon Philemon 1-7

During his three years' ministry at
Ephesus Paul, no doubt, came in touch with
Philemon whom he was instrumental in
bringing to Christ. Philemon seems to
have been a very active member of the
Church at Colossae. While Paul was a
prisoner at Rome, living in his own hired
dwelling, members from the different
Churches in Asia Minor would be sure to
visit him, keeping him informed concern-
ing the progress of the gospel in these

places. Thus he heard about the love and
loyalty of Philemon, both to the Lord and
to the members of the Church. These fine
reports brought joy and comfort to Paul,
who was greatly encouraged thereby. The
apostle gave expression to this in his letter.
He was interested in the temporal and
spiritual welfare of his noble and wealthy
friend and in this spirit he wrote to him
on a personal matter.

Prayer: Bless us, dear Father, in our
work and in our play, at home, at school,
and wherever we may be. Help us to walk
as becometh Thy children. Amen.

Tuesday—A Plea for a Slave Philemon 8:20

Among those who came under the influ-
ence of Paul at Rome was Onesimus, a
runaway slave of the household of Phile-
mon. This slave became a Christian and
made himself very useful to Paul. The

AUTUMN IN ITS GRANDEUR

The sheen of spring has faded,
The different hues behold;
Purple, scarlet—flames of fire—
Russet, brown and gold.

Gorgeous tinted tapestries
Now swinging everywhere;
God's made of all the woodland
A picture radiant, rare.

Gold and crimson fleck the hills
Throughout these lovely days;
Cheery breeze and sunshine too—
A charm through autumn's haze.

Magic, hazy autumn time
That buoys a wholesome zest;
Fanning only cheery fires
In every human breast.

Golden, gorgeous autumn days
With blush on tree and vine;
Breezes bloom on pallid cheek
And stir your heart and mine.

Harry Troupe Brewer.

Hagerstown, Md.

letter was written on behalf of this run-
away. The Apostle sent him back to Phile-
mon and entreated the former master to
receive the unprofitable servant—the once
worthless one—not as a slave but as a
brother in Christ. Paul was anxious to
have both Philemon and Onesimus prove
their loyalty to Christ, the former master
by forgiving and receiving the runaway—
the once unprofitable servant by going
back and offering himself in service to his
master. Paul would liked to have kept the
converted slave as a helper, but not with-
out the consent of Philemon. However, the
apostle was certain that Philemon would
do even more than he was asked to do.

Prayer: Our Heavenly Father, we draw
near to Thee this morning to worship Thee.
Reveal Thy will to us, that we may do the
work Thou hast for us to do. Amen.

Wednesday—The Method of Reconciliation Matthew 5:21-26

Our passage is taken from the Sermon
on the Mount. In it Jesus contrasts the
righteousness which is required in the new
kingdom of God with the false interpreta-
tions found in the teaching of the scribes
and Pharisees. These were concerned
merely with the deeds expressly prohibited
by the law, whereas Jesus traced the evil
deeds back to evil thoughts and feelings.
In these He found the underlying motives
for the evil act. Righteousness is there-
fore not a matter of mere formal observance
of the law but it is a matter of the
heart. Hatred is a sin as well as murder,
yea its root (see answer to question 106 in
our Heidelberg Catechism). A sacrifice
therefore cannot be acceptable to God so

long as the person offering it is not recon-
ciled to anyone whom he has wronged.
Before approaching the Throne of Grace
all offences against a brother must be put
away and a reconciliation must be sought.
This is the only way to obtain mastery
over anger.

Prayer:

"O brother man, fold to thy heart thy
brother;

Where pity dwells, the peace of God is
there;

To worship rightly is to love each other,
Each smile, a hymn, each kindly deed, a
prayer." Amen.

Thursday—The Beauty of Brotherhood Psalm 133

This short Psalm is devoted to the praise
of the beauty and excellence of brotherly
love and unity. This unity is compared to
precious oil with which Aaron, the high
priest, was consecrated to his office. Again
it is compared with the dew of Hermon,
which falls so abundantly. This compari-
son is not only beautiful but very signifi-
cant. Those who join in the worship of
the sanctuary must be united in the spirit
of brotherly love. Such unity will not only
be a delightful thing to behold, as far
as the world is concerned, but it will also
bring new life, new courage and power to
the Church. Such unity of spirit will be
refreshing to the individual heart and add
strength to the faith of the group and
increase its influence.

Prayer:

"Thou Man of Galilee,
O wilt Thou live again!
Abide within, control, inspire
Our brotherhood of men." Amen.

Friday—Courtesy Enjoined I Peter 3:8-16

In these verses the Apostle Peter en-
larges upon the teaching of his Master as
given in the Golden Rule. He speaks of
the relation of a believer in Christ to his
fellow-believers and also to the world at
large. In this relationship a desire for
peace, brotherly love, patience and courtesy
are outstanding characteristics. They are
controlling principles in the life of a
Christian. The secret of Christian living
is to be found in the fact that Jesus is
enthroned as Lord in the heart. He then
will direct every thought and action. Such
a life will of necessity be one in which
love, patience, goodwill, kindness, courtesy
have a prominent place. Let us covet this
high living and the world will then know
that we have been with Jesus.

Prayer:

"O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy Secret, help me bear
The strain of toil, the fret of care."

Amen.

Saturday—Masters and Servants Eph. 6:5-9

The power and beauty of the Christian
religion must manifest itself in all human
relationships. Paul treats of this in his
letter to the Ephesians in a section which
has been termed "The Walk of the
Church." He touches upon the same sub-
ject in Colossians. This walk is to be a
walk in righteousness and holiness. No-
where will this show itself to better ad-
vantage than in the home. The mutual
relationships of wives and husbands, chil-
dren and parents, servants and masters af-
ford wonderful opportunities for the appli-
cation of Christian principles to everyday
experiences. Servants must obey their
masters cheerfully as they would obey
Christ. Masters must show a correspond-
ing temper towards their servants, for all
have a common Master in heaven with
whom there is no respect of persons, who
recognizes no class distinctions of bond or
free. In the application of these Christian
principles lies the solution of all social
problems.

Prayer: Dear Lord and Father of man-

kind, we thank Thee for the many opportunities we have in our homes to help others by serving them in the spirit of brotherly love. Amen.

Sunday—The Life of Love
I John 4:7-13

The application of Christian principles to some of the human relationships in everyday life was the subject of our meditations, suggested by the letter of Paul to Philemon in which he is pleading for the runaway slave. The passage for today presents to us the adequate motive for such action. Love is the greatest thing in the world. It is faith in action. Love must be central and supreme in our lives. God is Love. He has made his love known to us in Jesus. His love awakens in us a response and this must show itself in visible acts of service to others. This is the only way in which we may demonstrate the sincerity of our professed love for God. This is the teaching of John in our passage.

Prayer:

"Not for the eyes of men
May this day's work be done,
But unto Thee, O God,
That, with the setting sun,
My heart may know the matchless prize
Of sure approval in Thine eyes." Amen.



The Judge: "Mrs. Maloney, the evidence shows that you threw a stone at Officer Waddell."

Mrs. Maloney: "It shows more than that, your honor. It shows that I hit him."

Birthday Greetings

By Alliene S. De Chant

I want you to look at these pictures long and earnestly. One is a girl, the other, a boy. There's a difference in their hair, isn't there? Hers is clean and all-fluffy,—his is matted and hasn't been washed perhaps, for days. Their eyes are different, too,—hers laughing,—his with a cry in them. Her mouth is "wide with laughter" as a Negro poet sings, but the corners of his are down. His hands are bony and they feebly grasp an empty cup. Her sweater sleeves are rolled above her dimpled elbows and her strong hands are gaily busy with a kitchen task. And who are they? She is a well-fed, happy girl who lives near us; he belongs to America too, for he's one of the 201,000 school children of Porto Rico who are "seriously undernourished—some slowly starving." Their breakfast "as a rule is only a cup of black coffee."

We want to fill that empty cup, don't we? and take the cry out of those haunting eyes. And so, this very night, we'll send to the Committee on World Friendship Among Children, 289 Fourth Ave., New York City, for a copy of a Rainbow Folder which will tell us all about the Porto Rican project. Won't it be fun, then, to fill a Treasure Chest full of school things, and toys and picture cards, and to write a letter in which we'll put a check for five dollars (or more)—enough for 100 lunches? So here's "Forgetting self, remembering others" greetings to all my boys and girls, this Thanksgiving season, who between now and Christmas will be joyous givers of Treasure Chests and of Lunches Piping Hot!

CHRISTMAS Entertainments

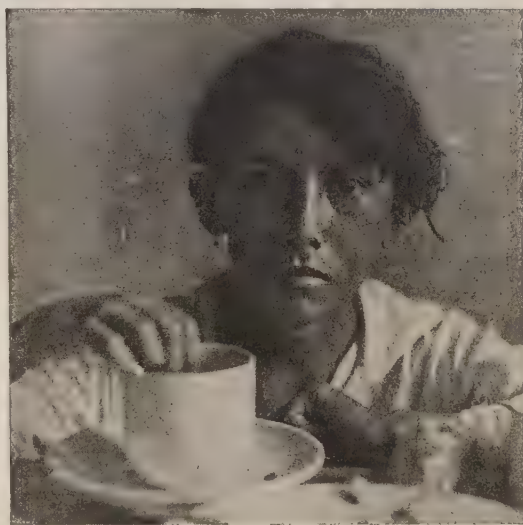
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A maid very calmly informed her mistress that she "was through with Alf," her young man. A few days later the mistress saw them together, and when the maid returned home she said, "I thought you told me you had broken with him, Mary."

"Yes, ma'am," was the reply, "but 'e 'asn't worked out his fortnight's notice yet."—Pearson's.

A little girl returned home to her parents after taking her musical examination. They asked her how she had got on. "Very well, I think," she answered. "What was the examiner like?" "Quite a nice man—and so religious." "Religious! How could you tell?" "In the middle of one of my pieces he put his head in his hands and said: 'Oh, heavens! Oh, heavens!', very reverently."—Exchange.



CHURCH SCHOOL PROBLEM SHOP

Answers Fitted While You Wait

By DR. W. EDWARD RAFFETY

Professor of Religious Education,
University of Redlands Redlands, California

Problem: Would you please suggest how those of us who teach pupils of high school age in the Church School can do our work better?

Answer: First of all, let me congratulate the inquirer, and any others who have the opportunity or fellowshiping with pupils of this age. Be a sharer, a creative one. Get inside their world and think their thoughts after them.

Teaching, in the best sense, is sharing. Sharing with big boys and girls is no small privilege, nor is it a summer siesta. Junior and senior high school pupils are a big challenge. The Church School teacher who would be creative in his sharing must be wide awake and always learning. He should know, first of all and fully, the "times" in which these early and middle adolescents live, the experiences through which they pass, and the personal Christian character traits they should have. The obligation which the opportunity of sharing lays upon all parents and Church lead-

ers, makes the challenge most fascinating and far-reaching in its character outcomes. Every thoughtful sharer, facing the individual and social problems involved, shuttles between the despair of defeat and progress more or less permanent. This is true because the constructive, creative forces seemingly are so few and feeble while the destructive are so powerful and persistent. How often the wholesome influences of the best home and best Church leadership come to nothingness in the presence of a vicious book, or movie, or chum. The creative good of many months is overturned in a few moments.

The "Times" in Which They Live

When puberty commences, childhood, physiologically at least, ceases and adolescence begins. Normally, boys and girls in the junior high school (grades 7, 8, and 9) and senior high school (grades 10, 11, 12) are in the early and middle adolescent years, about 12 to 17 inclusive, although calendars do not determine the entrance or the exit of this period. The intelligent sharer observes certain marked characteristics, "times," of these sojourners in the wonderland between childhood and later adolescence.

Time of accelerated growth. Not only is there rapid growth (change in size) but rapid development (change in structure) in bodily forms and forces. The physical speedometer indicates the speed limits. The Church School sharer becomes a traffic officer not to stop but to give direction to

these adolescents whose muscular motor pounds like a third rate flivver. The danger of overwork and overplay are both safeguarded.

Time of avaricious appetite. Refuel stations are absolutely necessary. Sweets with the substantials are essential. Dill pickles, hamburgers, and hot dogs crammed into a tired body at midnight will wreck any "motor." The common sense of the sharer is the road-service car rendering emergency aid, both preventive and curative.

Time of angular movements. A symmetrical growth in the skeletal system is bound to make for awkwardness. The large muscles do not have as yet the help of the smaller ones needed for proper articulation and grace in bodily movements. The creative sharer is often amused, but always kindly considerate.

Time of antagonistic attitudes. As primitives, they fought it out on jungle lines, and there is in every normal early adolescent boy more or less of the pugilistic primeval savagery. The knowing sharer helps him subjugate the animal antagonisms through the sublimating power of a superb, manly self-control. Adolescent girls, too, often manifest the combative spirit.



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Time of tempestuous emotions. Due largely to physical immaturities and primitive urges. This emotional awakening time in the early teens is fraught with gravest dangers. Parents and Church leaders need fullest understanding and a firm but gracious sympathy.

Sex-conscious time. The Creator has thus willed it, and it must be, as each individual of the human race accepts from His all-wise hand the gift of procreation which approaches completion in this period of the unfolding life. The Church leader like the Christian parent at this time avoids two extreme attitudes, on the one hand a silly sentimentalism which ignores the facts, and on the other a brute frankness that lowers and besmirches the sanctity of God's beneficence.

The herd and the horde time. It is gang time and clique time. Tribal instincts dominate. Man everywhere is gregarious, from the most primitive to the most prim. This consciousness of kind, this fellowship feeling should be conserved and guided in social groups through which co-operative action in classes and clubs may count most for Christ and His cause.

Camping and tramping time. The lure of the open, the call of the wild, the nature wanderlust, is compelling and consuming. Use this desire for cementing friendship ties through comradeships which make Christian character contagious.

The hymn-of-hate time. Racial prejudices run riot; often become bitter. Class hatreds and antagonisms go their limit. Feudal furies are fanned into flames which destroy friendships and many other of the finest values in associate life. The conciliatory attitude of the Christian sharer is needed and often works miracles in groups where the snub-and-the-snob spirit jeopardizes unity and peace.

The dare-and-do time. Adventure is emblazoned on the banners of these adolescents. Feats of physical and mental strength are the joys which feast their souls. Scouting for more worlds to conquer becomes an obsession. This laudable spirit must be channelled into triumphs for Christian character and causes.

The hold of the H's. Early and middle adolescence is heredity time when "blood" tells, when eugenic and eutheic influences often determine those acts for which superficial sharers cannot otherwise account. **Habit-fixing** is marked in this period as habit-forming was in pre-adolescence, although both continue. The teacher quietly, knowingly helps where help is most needed.

Hobby-riding,—hobbies become horses on which they would rather ride than eat, or study, or work, or anything under the sun. The sharer gets vitally, sensibly interested. That's all, but that's enough. **Humor-obsession**—must have fun, will have fun, somewhere and for much of the out-of-work or out-of-school time. The teacher shares, but never intrudes. **Hero-worship** time,—in fact or fiction, in the Church, or homes, or community, or in castles-in-the-air, there goes on a pedestal the supreme person whom the adolescent singles out and worships. The teacher offers heroes many but lifts up above them all Jesus Christ the one hero worth worshipping. The hold of the H's is strong.

Super time. Early and middle adolescence is the time of extremes in thought and action. It is the **super-stubborn** time, the will every day working on a three eight-hour shift; this over-developed will type of boy or girl gives the Church leader no end of trouble, and if there is satisfactory creative sharing, no end of joy. **Super-silly time,**—giggly-wiggles all over the world, boys and girls very much alike,—and why not? Manhood's and womanhood's days will be full enough of serious situations. **Super-self** time, egoism to its fullest height, Eiffel-towers its way into almost every adolescent sky. A natural thing. The new adolescent is yearning to get a grip on individuality, to have a little respite from childhood coercions, to try out the emerging wings of an increasing

realization of new authority resident within self. **Super glad or super sad time.** And so the pendulum swings, for there are depressing moments of melancholy as well as mountains of great joy even in the early teens. Students of juvenile delinquency know that there are more cases of near-criminal acts in early and middle adolescence than at any other period of immaturity. Students of evangelism and the psychology of religion tell us also that most spiritual crises come at this time with the fixing of personal loyalties to Christ and His Church. "Super time" is regnant with psychological moments of great significance to leaders who would creatively share with youth.

The Experience Through Which They Pass

Even as the individual and social characteristics of early and middle adolescents are kaleidoscopic so also their experiences. Several years ago my university professor of sociology gave me a good classification of the social ends of man. In these as a basis we can see a reasonably satisfactory category for the experience of youth. Although briefly mentioned here, the sharer may get a fairly comprehensive idea of the abundant life of sharing.

Their health and hygiene experiences. Sensible sharers through the home, the public school, the Church School, and various community agencies, scientifically, sympathetically point the way to physical welfare, and encourage youth to go on from strength to strength.

Their money and property experience. Home allowances and home possessions together with self earnings put adolescents into vital relations with money. The wise sharer knows that youth's attitudes toward money determine character, attitudes in making, spending, saving and giving. Right attitudes toward the property of others likewise are important, as are all industrial experiences.

Their learning experiences. Through study, reading, observation, conversation in their homes, schools, Churches, clubs, libraries, travel and varied social contacts, with world facts daily over radios or on the screen,—how the educational horizon of youth today is crowded! Sharing the learning experiences, the Church School worker often can bring order out of chaos and indicate a few of the many things really worth learning.

Their sociability and recreational experiences. With fun-times oftener and more prolonged, and in greater variety, with more money and more leisure, play problems are confusingly complex for youth, his parents and his Church School leaders, thus intensifying the whole question of creative sharing.

Their aesthetic experiences. The enjoyment of music, literature and art, and the beauties in nature and human nature is so common these days that even the most appreciative youth need and often welcome the guidance of capable adult sharers. To increase intelligent appreciation and genuine gratitude is no small privilege of the creative Christian sharer.

Personal Traits They Should Have

For a number of years the writer has worked over with adolescents in older boys and older girls camp conferences, in summer assemblies, in Church School, society, and college groups, lists of desirable Christian character traits. Without any advance instruction or guidance, it is always interesting to check up the lists which youth themselves submit. From several of these the following composite list of fifty traits is offered to help Church sharers with youth. The traits are put in alphabetical order with no evaluating sequence.

Accuracy, adaptability, aggressiveness, altruism, ambition, appreciation, brotherliness, cheerfulness, Christ-consciousness, contrition, co-operation, courage, courtesy, enthusiasm, fairness, fidelity, frankness, generosity, gratitude, humility, industry, initiative, kindness, mercy, patience, patriotism, perseverance, poise, purity, purpose, reliability, resourcefulness, reverence, self control, self denial, self discipline, self giving, self reliance, self respect, sincerity, sympathy, tact, teachableness, thrift, tolerance, trust, trustworthiness, truthfulness, understanding, world mindedness.

The teacher, who in his sharing has exemplified many of these traits, and who can make these traits or any considerable number of them desirable has walked the Christian way with youth. He has become a creative sharer making straight paths through the Word of Truth, and always winning followers for Him who said, "I am the Way, the Truth, and the Life." What a high privilege for adult-leader and adolescent-follower to walk together on such a highway!

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

First Sunday in Advent,

November 29, 1931

Paul's Letter to Philemon

Philemon 4:20

Golden Text: There can be neither bond nor free, for ye are all one in Christ Jesus. Galatians 3:28.

Lesson Outline: 1. Fetters. 2. Faith. 3. Friendship.

The writings of Paul that have been preserved for us in the New Testament are real letters. Not theological treatises, nor doctrinal discussions, but friendly messages sent to his converts. They contain great teachings, to be sure, and profound speculations. But Paul was not writing a system of theology or ethics. He was strengthening and guiding his spiritual children in their newborn faith. They came to him with their problems; with questions of conduct and with matters of belief. And the apostle found time in his busy life to send them the replies which form so large a part of our New Testament.

Most of these Pauline epistles are more or less general in character. They were sent to groups of people. The only strictly personal letter of Paul that remains extant is the Epistle to Philemon, our present study. It is very brief, consisting of only twenty-five verses, but it is altogether charming. Here no heresy is refuted, and no immorality rebuked. Its message is suffused with the warm glow of friendship and brotherly love. And a certain playfulness lends added charm to Paul's affectionate words. Thus, in verses eleven and twenty, he plays wittily on the meaning of the Greek name Onesimus (profitable). Again, in verse nineteen, the peniless prisoner Paul humorously proposes to give his friend Philemon a bond for the debt of Onesimus.

Now Onesimus was a runaway slave. His master Philemon, a citizen of Colossa, near Ephesus, was a convert and friend of Paul. Somehow this slave, whose life was forfeit, had met Paul, and had become a freedman of Christ. In ancient Rome slaves were recruited from all conquered peoples. And they represented every social rank. Princes and philosophers were found among them,

as well as African savages. Apparently, Onesimus was a man of character, and Paul became warmly attached to him. He calls him his "very heart." And his letter to Philemon is an affectionate plea for his friend, their mutual brother in Christ. When the apostle sent his letter to the Colossians, his messenger Tychicus was accompanied by the converted Onesimus, bearing this personal note to his master.

Paul did not directly ask Philemon to emancipate his slave. The time for a Lincoln had not yet come. The institution of slavery was so deeply rooted in the life and thought of the ancient world that its sudden abolition was impossible. But the apostle sent Onesimus back to his master as a brother in Christ. And that new bond was bound, in due time, to dissolve every type of slavery, and every kind of bondage. Slavery continued for long ages, but it was doomed. The truth of Christ made men free. Even in its narrowest setting this little letter is a significant document in the spiritual history of mankind. It reveals the transforming power of Christ in the lives of two men at the opposite ends of the social scale. They became new creatures in a fellowship that knew neither Jew nor Greek, bond nor free, male nor female (Galatians 3:28). All were made one in Christ Jesus.

Taken out of its narrow frame Paul's letter is a prophetic picture of all mankind transfigured in a worldwide brotherhood. As yet only the dim outline of that transfiguration is visible and tangible. But we may gain new inspiration for the task confronting us by considering the deeper implications of Paul's significant message to Philemon.

I. Fetters. We are living in a world divided into many classes. It is full of boundaries and barriers that separate mankind into competitive and controversial groups. They run vertically through the whole fabric of human life, marring its pattern and destroying its beauty. And invisible fetters bind men to their own group. Thus we get races and tribes, nations and denominations, industrial classes, social cliques, and political parties. We may talk glibly about the equality of men, but that is still a fiction. The striking and saddening fact is their inequality. By blood and birth and social conditions, men are most unequal.

In the Roman Empire slavery was the most formidable barrier between men. The few were the masters, yea owners, of the many. And their rule was unspeakably cruel. That ancient bondage, at least, has practically ceased everywhere. By the shedding of much blood we have been redeemed from that sin against humanity. And many another emancipation has been achieved since Paul wrote his letter. Not merely from physical bondage, but from much mental and moral and spiritual slavery mankind has been mercifully delivered. Many fetters of ignorance, pride, prejudice, and passion have been removed from the minds and hearts of mankind. The world is more truly free today than it has ever been.

But many fetters still remain. Many an exodus remains to be won before mankind will reach the Canaan of its dreams. Indeed, our very progress, somehow, forges new claims to bind our souls and to fetter our spirits.

Thus the invention of the steam-engine marked a great emancipation. It freed millions from physical drudgery. It enabled us to gain incredible wealth. But it also forged new chains, and it created a new kind of slavery for the millions who must earn their livelihood in mills and mines and mammoth factories that are owned and controlled by the few. Similarly modern chemistry has made marvelous contributions to medicine. It has set us free from many an ancient foe to health and happiness. But it also presents our war-cursed world with weapons that are a menace with their diabolical destructiveness.

II. Faith. The three men who figure in our lesson differed radically in all the outer circumstances of their lives. What had they in common, the Jewish prisoner, the Gentile patrician, the Roman slave? Yet they were made one in Christ. They were the servants of a new Master. He dissolved the fetters that bound each of them to his own class and place, his own passions and prejudices. And He wove a new bond that united them with God, and with one another. That was the bond of faith. And this faith gave them a new freedom and a new fellowship, even the fellowship of men who are conscious of their common origin and destiny, their common dependence upon the grace of God.

That was the burden of Paul's letter when he sent Onesimus back to his owner. He reminded him that, now, they were, not master and slave, but brethren in Christ. Their outward condition was not directly changed by their conversion. Paul did not ask the patrician to give up his rank and wealth. He did not demand the freedom of the plebeian slave. But he made his appeal to the new spirit within them, even the spirit of brotherliness, which was bound to transform every human relationship.

Even so it is today. How shall men be freed from the fetters that still bind them? We hear various answers to that question. But most of them ignore the fact that sin and selfishness are the real fetters of mankind. Men are the slaves of greed and lust, of passion and prejudice. That bondage divides us into hostile groups, each seeking its own. It is in our inmost selves we must seek the true source of the inequality and injustice that mar our life.

And, therefore, no external remedy can help or heal us. Neither the law nor revolution can give us our true freedom. It is the soul of man that needs emancipation from sin. And Jesus Christ is our only emancipator. The same gospel that made freedmen of Philemon and Onesimus will make us free. It will not upset the social order, as did Bolshevism in Russia, but it will gradually transform it.

III. Friendship. There is no nobler word in our language than friendship. And there is no human relation that is more exacting in its claims or more promising in its rewards. Abraham was called a friend of God, and Jesus said to His disciples, "I have called you friends."

The basis of true friendship is common ideals. Men that have no ideals may have their pals, but no friends. And there are no higher or nobler ideals than those which Jesus kindles in human hearts. That is why faith in Him creates a friendship among diverse men that overcomes all their differences in their common loyalty to Him and to His way of life. It was the gospel of Christ that made the great apostle the friend of a fugitive slave. And Paul was confident that the same gospel would bridge the wide chasm between Onesimus and his Christian master.

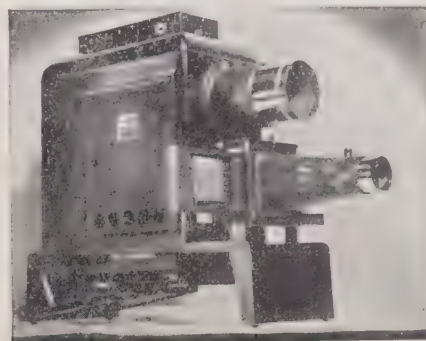
What other power is there to create a world friendship among the nations? Steam, electricity, and radio have made our world neighborly, but only Christ can make it friendly and brotherly. In this neighborly world of ours racial and national chasms still exist. And within the nations divisive groups are creating hate and fear. If out of our present turmoil and trouble a great temple of mankind is ever to arise, it must be built upon the foundation that is Christ. That is the challenging task of organized Christendom. Through the gospel, we must create and foster in men a faith in Christ that will make them the friends of God and the brothers of all men.

CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Nov. 29: Where Are Missionaries Needed in this Country? Rev. 3:14-22

The impression is current among many people that Missionaries are no longer



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needed in this country. There was a time in our early history when the Missionary followed, or sometimes led, the ever advancing tide of migration across this country. The prophets of the Lord came with the pioneers of the land. The religious movement across the continent of America was carried forward largely by Home Missionaries. The great majority of Churches founded in this country was the achievement of missionary effort. Many of our educational institutions, specially in the Middle West, were established by Home Missionaries. These men and women went into the frontier settlements and organized Churches and schools and thus saved the country to Christianity. The epic of their lives of heroism and of devotion has never been fully recorded. Their praise has never been adequately sung. But there is no longer any frontier, there are no more pioneer conditions in America, and consequently there are not a few who imagine that the work of Home Missions is a thing of the past.

But this is taking a very superficial view of the situation. The fact is that the whole aspect of Home Missions has changed; new types of work have emerged, and a new kind of Home Missionary is a necessity. The need for Home Missionaries after the former type, however, has not altogether ceased. There are still vast areas in America which remain unchurched. There are large multitudes of population which are not supplied with Gospel privileges. Fifty millions of people in this country are outside the Church of Christ. More than twenty-five millions of children of school age remain outside our Sunday Schools and receive no religious instruction. There are hundreds and thousands of communities without a Church of any kind. It is the business of the Church to spot these communities and to send Missionaries there who will do for them what has been done for other parts of the country.

It is, however, among different types of population where Missionaries are most greatly needed. America is a nation composed of many different nationalities. Here we find a variety of peoples who need the Gospel of Jesus Christ. Among the first of these are the American Indians. There are more Indians in America today than there were when William Penn signed the treaty under the elm tree. There are 350,000 Indians on American soil. The Missionary task among these people takes on a variety of aspects. Not only must the Gospel be preached, but schools must be established. In these schools economic and industrial training must be given so that the young Indian may find his place in the social order and become an asset rather than a liability to society. Some one has said that the whole problem of the Indian people is an educational one. This work, therefore, requires Missionaries who will not only preach the Gospel but who go forth as teachers and social workers and whose aim and purpose it is to lift the entire life of the Indian upon a higher plane. The Missionary must likewise be a medical worker who can minister to the bodies as well as the souls of these people. It has been estimated that there are 81,500 Indian children eligible for school attendance and of this number only about 68,000 are in the schools.

Then there are the Orientals in America. There are three distinct groups among these: the Chinese, of whom there are about 125,000 in our country; the Japanese, of whom there are 140,000; and the Filipinos, numbering about 110,000. These last mentioned are increasing at the rate of 10,000 per year. The sixteen organizations at work among the Orientals have a total number of workers of about 300, with 88 Churches and 41 Mission stations. There are also 14 schools and four hospitals. Various methods of work are followed, such as Daily Vacation Bible Schools, weekday religious instruction, language schools, community houses, and recreational activities.

Then there are the Negroes, of whom there are about 12,000,000 in this country. It is said that a Negro was pilot of the Nina, one of the ships in which Columbus sailed to America. There are about 5,000,000 members belonging to the 47,000 Negro Churches in this country. The type of Mission work among the Negroes lies largely in the field of education. Colleges and secondary schools are maintained among them and the Missionaries must be men and women of high educational ability who have a broad spirit of democracy and who will help to subdue the racial prejudice which still persists between the white and the negro races.

Then there are the New Americans. Under the recent laws restricting immigration to this country the Missionary need among these people is not as great and urgent as it once was. But here we are facing the second and third generations who need to be assimilated into our American life. The problem is one of language and of transition from one form of life to another. The Missionary work among these people centers largely in our cities and larger industrial communities. In many centers these foreign speaking groups are made departments of English speaking Churches, which involves a staff of Mission workers in the local Church.

One great Mission field of today is that of the city. Here the problems are many and the task is varied. Here community centers and settlement houses must be maintained. Here an altogether different type of Mission worker is required. Here are needed deaconesses, social workers, colporteurs, street preachers, evangelists, teachers, pastors and Christian leaders.

Another field demanding Missionaries is that of the town and country. The countryside is changing. A new program must be put on, new methods must be applied. This phase of work requires highly trained workers who understand the rural com-

munity and are capable of grasping and grappling with the distinctive problems there.

There is likewise need for Missionaries among the Mormons, among the Mexicans and Spanish speaking peoples, among the Jews, and the migrants, among the Southern Mountaineers and in the Ozarks, and there is need for Missionaries among the smug and self-satisfied intelligentsia who live in our suburbs and are estranged from the Church.

The great National Home Missions Congress held at Washington a year ago, formulated this definition of Home Missions:

- "1. To win men and women to discipleship of Jesus Christ, to unite them with other disciples in the fellowship of the Christian Church, and to educate them for worship and service at home and abroad by helping them to discover and to accept for themselves and for society at large the full consequence of Christian discipleship.
- "2. To make the Church available to those sections of America which lack its ministry.
- "3. To supply adequate Church leadership where the work of the present Church is unsuccessful or inadequate.
- "4. In the case of handicapped or retarded areas or underprivileged groups, to assist in providing those institutions and services which are the necessary elements of a Christian standard of living to the end that the Christian community life may be developed.
- "5. To bring the Christian impulse to bear upon the broad social and civic questions of our day."

A program so broad and comprehensive shall always require men and women of the finest training and the deepest consecration, and there is no work more rewarding and more full of promise and pleasure than that which the Home Missionary has undertaken to do in the extension of Christ's Kingdom in America.

FAIRVIEW PARK HOSPITAL

Maternity Clinic in the Fairview Dispensary. What appear to be two high school girls are sitting at the receiving desk, tense and wide-eyed and rather pale. One is answering questions and seems to take courage at the presence of her companion. One of these children — they couldn't by any stretch of the imagination be called women — is expecting the great event of her life in February. Her husband, a boy of almost 21, just found a job, or he would have come to the dispensary with his frightened little wife. Could we stretch a point and take her? She and her husband had both lost their employment two months after their marriage in April. They were now losing their furniture. Both had had too little to eat, and she hopes this will not jeopardize the health of her baby. If we could only find room for her, they would save and surely pay some of the bill. February is going to be a very full month in maternity at Fairview, but we enter her in the book and, when the time comes, room will be found for her somewhere, somehow, and good food and comforting nursing service. She and her boy-husband may forget to pay anything, but in after years the memory will recur again and again — the

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thought that a Church hospital found room for them on a cold winter's day—and such memories often bear strange and wonderful fruit.

Fourteen per cent of our patients are in the same class as this girl-mother. Really we should have the beds and the money to care for three or four times as many free patients. They need the care and are not getting it, because the means of giving it are not at hand.

Most of the poor whom we serve have homes, of a sort, and hurry back to them to be near loved ones as soon as we discharge them from the wards. This year more than ever before we are getting the homeless poor—men quite exclusively. Society somehow cannot be cruel enough to turn a woman or a child out on the streets, though they have been known to starve, literally to starve to death, in their homes. We have a carpenter, a mason and a handy man living here, and glad to work for room and board until a job can be found.

Very soon we'll have a report to make covering the splendid gifts of canned fruits and vegetables given by our Reformed friends in and around Cleveland. Food and coal and clothing are prosaic things and yet they serve to awaken the soul and warm the heart of needy thousands in times of stress. They always have, from the days of Jesus on down. "I was hungry and ye gave me to eat, thirsty and ye gave me to drink, naked and ye clothed me, sick . . . and ye came unto me."

Philip Vollmer, Jr., Supt.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

The Christmas offering envelopes have all been mailed. If you did not receive them please leave us know, or if you need more we shall be glad to supply your needs at no additional cost to you. We sent them early as many pastors wish to send them with their monthly bulletins which are usually sent out the last week in November.

The Young Peoples' Class of North Heidelberg Sunday School presented the play "Aunt Jerushy on the Warpath" in Knerr Auditorium on Saturday, Nov. 7. The children always enjoy these plays and the players can easily tell from the interest of the children that their efforts were appreciated.

The invitation of the people of Womelsdorf to have about 100 of the Bethany children enjoy the Chautauqua was gladly accepted and two bus loads of children were taken to each program.

Holy Communion was observed in connection with Home Mission Day with an offering of \$44.06. Bethany Home congregation has paid its Apportionment in full for this year.

The flags in the chapel were presented by the Busy Bee Circle of Reading, and not a Sunday School class.



Panama celebrated the 28th anniversary of its independence Nov. 3. President Hoover sent a message of congratulation to President Alfaro.

Colonel Lindbergh's birthplace at Detroit, a brownstone house, has been equip-

ped as a house of mercy to give free room and board to 20 needy persons by the Gospel Tabernacle of that city.

David Lloyd George has resigned from the free trade Liberals and Sir Herbert Samuel has been elected leader of that

group of about 30, who will not back the National Government of Prime Minister MacDonald on tariffs.

Spain is the first nation to refer to the League of Nations in its constitution by declaring that war can be declared by the President only if it is in accord with the law of the League.

A. Harry Moore, Democratic candidate for Governor of New Jersey, won over his Republican opponent, Mr. Baird, by a plurality of 200,000. Tammany Hall and its allied Democratic organizations in the other boroughs of New York City won a most overwhelming victory Nov. 3. A Democratic majority in the House of Representatives when it assembles in December was indicated as the result of an upset in the normally Republican Eighth Michigan District.

The navy's two airships, Akron and Los Angeles, landed at Lakehurst, N. J., Nov. 3, after cruising over New Jersey and neighboring States. The Akron set a record, carrying 207 passengers, including a crew of 66 on a 500-mile flight. The ships stayed aloft ten hours. The passengers were drawn mostly from the personnel of the naval air station.

For the second time J. Hampton Moore was elected Mayor of Philadelphia Nov. 3, breaking a precedent of 50 years. He was elected to his first term in 1919.

More than 25,000 children of unemployed miners are facing starvation in needy mine communities of West Virginia and Kentucky, according to the American Friends' Service Committee, which has issued a nation-wide appeal.

After 7 years under the city manager plan, Cleveland, largest city ever to adopt that system, has returned to the Mayor plan. By a 10,000-vote majority in the recent election, the city's electorate voiced its dissatisfaction.

The pilot and all of the 4 passengers of a fast transport plane of the Ludington Line, bound from Newark to Washington, were killed Nov. 5 when the plane crashed at the Central Airport at Camden, N. J.

Aristide Briand, French Foreign Minister and President of the League of Nations Council, will call a special meeting of the Council in Paris on Nov. 17 to discuss the troubles of China and Japan in Manchuria.

Secretary Hurley has announced that the War Department would co-operate in President Hoover's economy drive in the government services by reducing its budget for the fiscal year 1933 about \$44,000,000 below the \$481,565,735 appropriated for the current fiscal year.

Prime Minister MacDonald, of England, has selected his new Cabinet of 20 members. It represents all the political parties which supported him at the polls, and is "National" in character.

John Philip Sousa celebrated his 77th anniversary Nov. 6 by conducting his own "Stars and Stripes Forever" over the radio.

Thaddeus H. Caraway, Junior Senator from Arkansas, died suddenly Nov. 6 in a hospital at Little Rock, Ark.

President Hoover appointed Colonel Lindbergh Nov. 6 to be a member of the National Advisory Committee on Aeronautics. The organization is a federally supported research group, with laboratories at Langley Field, Va.

Dino Grandi, the Italian Foreign Minister, has sailed from Naples for New York on his way to Washington to visit President Hoover.

In an unanimous report handed President Hoover Nov. 7, the Committee of Five appointed by him "to examine the accuracy" of statements published by the Navy League of the United States under the signature of its president, William H. Gardiner, of New York, declared that the statements contained "many inaccuracies, false assertions and erroneous conclusions."

The Manchurian situation was considered Nov. 7 in Washington to have taken on a graver aspect with the reply of the Japanese Foreign Office to M. Briand,

chairman of the Council of the League of Nations, which was interpreted as a refusal of his plea for evacuation of the occupied areas.

According to data compiled recently by the Federal Bureau of Education, the average boy or girl of 1931 receives two more years of schooling than the average boy or girl of 1914.

Louis Demblitz Brandeis, Justice of the Supreme Court of the United States, celebrated his 75th birthday Nov. 13. In congratulations received, many leaders praise him, among whom were President and Mrs. Hoover.

A private collector purchased recently in London a paper copy of the Gutenberg Bible for \$100,000, of which only 41 copies are known to exist. The Gutenberg Bible was the first book produced from movable type and required 5 years to complete. A paper edition sold in New York a short time ago for \$106,000, and a real vellum copy for \$50,000.

Municipal elections at Bremerhaven, Germany, Nov. 8, like other recent elections in Germany, resulted in big gains for the Rightist parties, Adolph Hitler's National Socialists gaining 7 mandates and the Nationalists 4, where before they had none.

Mahatma Gandhi has decided to abandon his proposed tour of Europe in deference to the All-India Congress Working Committee in Bombay who want his return. However, he will stay in London until the end of November when the round-table conference is supposed to be over.

Navigation of the Panama Canal has been interrupted by a landslide near the north entrance to the Gaillard cut. It is the first serious slide since 1923 and is the result of the recent heavy rains.

Secretary of State Stimson is planning a new American move to maintain peace in the Orient.

King George opened the new Parliament Nov. 10 with an appeal for international co-operation to solve world disarmament and economic problems.

Mrs. Margaret Sanger, founder of the Birth Control League, has been awarded the first annual medal of the American Women's Association "for the qualities of vision, integrity and valor which go to make for achievement."

Letters to the Editor

DR. KREBS SETS THE EDITOR STRAIGHT

To the Editor of the "Reformed Church Messenger":

When Jesus prayed from the cross, "Father, forgive them, for they know not what they do," to whom does He refer by the pronoun "them"? To Annas, Caiaphas and Pilate, the leaders of Church and state, as the Editor of the "Messenger" thinks, and as many Churchmen and Bible students also believe?

Certainly not; for the very same verse (Lk. 23:24) says, "And parting his garments among them, they cast lots." The personal pronoun "them" in both clauses of that verse refers directly to the soldiers who carried out the orders of the leaders; it was for the soldiers that Jesus prayed and gave His reason, "for they know not what they do"; hence He did not pray for His real murderers, for they knew full well what they were doing, and, therefore, Jesus condemned them as having the greater sin, for He said to Pilate, "He that delivered Me unto thee hath the greater sin" (Jn. 19:11). The man who delivered Jesus to Pilate was the high priest, and for him Jesus did NOT pray, but loaded upon him "the greater sin."

Therefore Jesus' prayer on the cross for forgiveness applied only and solely to the soldiers, and did not include any one else,

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and so did not include the impenitent thief; but to the penitent thief He later extended the wondrous and thrilling forgiveness, "Today shalt thou be with me in Paradise."

The Editor evidently shares the quite popular opinion that Jesus prayed for the forgiveness of all who were in any way responsible for His crucifixion. But this popular opinion is a popular error, directly contradicted by the passages in Luke and John above quoted.

It is a terrifying truth, but truth it is (one of the "terrors" of the Lord, II Cor. 5:11), that God cannot forgive the impenitent; it would upset all moral values if He did, and render the Gospel a weak thing and a laughing stock. There is not too much of love preached from modern pulpits, but not half enough of the terrors of the Lord; the age needs not less of the one, but more of the other.

Man should follow the example of God Almighty. Give criminals forgiveness only when they REPENT, but even then never mitigate their just punishment by so much as an iota or a jot, "measure for measure, burning for burning, eye for an eye," and if THIS were the criminal law of the land, it would send a chill into and put a quietus upon the underworld of crime, a quietus

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A LETTER TO THE EDITOR

Dear Sir:

All the individual slaps given the God of War "Mars" just make him laugh. He can be smothered to death with Ballots. An International Election Day would bring about World Peace and Disarmament—something the International Diplomats will never do.

The War-weary-people of the Nations should be given an opportunity to sign a Great World Peace and Disarmament Treaty with the Ballot. In this ballot the people should say that they will not only back the Briand-Kellogg Pact but that they will positively never war on any Nation which has signed this pact, and that Armaments must be cut down to police force size. This Ballot should be short and have a real punch to it.

On this great International Election Day there would be mobilized the greatest Army of all times; the great International Peace Army, which has never been mobilized, and which comprises 90 per cent of civilization. This plan would have close to a 100 per cent chance for success, and as such it would be the greatest thing in centuries. We would have to stretch our imaginations a great deal to realize what could be done in a constructive way with the world's weary armament bill of \$5,000,000,000.

President Hoover and Premier Mussolini have said that Disarmament would bring prosperity. It would not be difficult in this country to organize a force sufficient to persuade our President Hoover to suggest this plan for an International Election Day to all the Nations which have signed the Briand-Kellogg Pact. It would put teeth in the Pact.

Could not you, for the sake of humanity and civilization, start and be a part of this force to influence our President Hoover to suggest this plan to the Nations?

Judging from current press reports, this vast Peace Army comprising 95 per cent of civilization, must be mobilized very quickly to stave off another World War.

Yours truly,

John H. Libbe.

REPORT OF THE COMMITTEE ON SOCIAL SERVICE OF THE MIDWEST SYNOD

The Church lives in a troubled and disturbed world. The problems confronting her are intricate and baffling, which is proven by the helplessness of even experts with all their technical knowledge. Not many years ago men felt the millennium was at hand, and that the Darwinian hypothesis guaranteed a steady social progress. The scientific temper produced the machine and all our modern industrial achievements—as well as our difficulties. We have steadily, yet subtly, drifted into an impasse, out of which only the most technical skill coupled with the motives of goodwill can usher us. While men thought themselves drifting automatically into a utopia, they are awakening to the bitter realization that they might be farther from the Kingdom today than in other historical days. At least the middle ages with their individualism and tyrannical feudalism was not as cruel and heartless as our age of cut-throat competition.

In this sort of a world it is the paramount task of the modern religious leader to orient himself, justify his religion and his very existence and calling as an interpreter of the will of God to men. No monastic seclusion of a recluse is justified in the light of our suffering Christ. He lived in a day similar to ours, with its wealth, poverty, its religion of nationalism, its heartless tyranny, its sensualism, secularism and materialism, its reliance upon the coercion and compulsion of the Roman legions. No leader of religion may

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think of his religion as a mere escape-complex out of this evil world. Nor dare he lose his other-worldly detachment as he faces this unChristian world by immersing himself in the methods and schemes of the world, thus diluting his religion into a mere socialism, economism, or utopianism. It

behooves the man of God to know the currents of social life in which his people live and move and have their being, by constant reading, study and contacts, that "sitting where they sit," he might bring the Gospel of the Incarnate Christ to bear upon folks' lives.

It is not so important that we deal with the specific social problems, such as World Peace, unemployment, movies, and the like. Plans for social improvement must be individually capitalized upon, according to each man's light. Fundamentally the social problem is simple. There is but one thing needful, and that has nothing to do with the methods men employ to remedy their social maladjustments, but with men whose motives operate the methods. It is for this reason that the Church must be called back to her fundamental task of confronting men's souls with the Living God as expressed in the Gospel, for only by His sovereign authority will men's hearts take a regenerating turn towards the life that is animated by love for their fellows. It is neither capitalism nor socialism nor communism that will save men from social disaster. It is the Kingdom of God, nothing less! Capitalism is not on trial; it is the capitalists, of which we are.

We must keep the issue clear. We have technical skill in profusion. What we need is the spiritual skill to live as children of God.

The dangerous frontiers of our social life are precarious in many ways because the Church has failed to stick to her high task, regardless of the ill will of men. She has stooped to the success-standards of the age, and her fall as a moral and a spiritual tower has helped to bring the world into a state of general depression. Can men trust a Church as an interpreter of God's will when a few years ago she lost her head by preaching hate, an optimistic evolutionary utopianism, a toned-down Kingdom of a mere contemporary God who has lost His power to challenge and judge? Christian ethics presupposed the Christian man of faith, and this the Church must again learn. Before the Church can deal adequately with the social problem she needs to gain again the vantage point—her fulcrum of divine power and authority!

On the other hand, Christians should ever be alert to practice their ethical strategy in this unChristian world so as to gain every advantage for the Kingdom. We are absolutists in our ideals, but relativists in our present accomplishments. For this reason, Christians must live dangerously in two worlds, walking the narrow road that is difficult to travel, because of its requirements to constant vigilance and prayer. As religious leaders anxious for the powerful rehabilitation of religion, we should keep our loins girt for the hazardous trek towards His City. We must employ every means, legitimate and ethical, for the furtherance of the Kingdom, but, above all, lead men to forsake the natural life of self and become the willing servants of a Holy and Loving God.

(Signed) E. G. Homrighausen,
A. J. Michael,
Elder Schlott.

BOOK REVIEWS

The Present-day Summons to the World Mission of Christianity, by Dr. John R. Mott. Cokesbury Press. Price, \$2.50.

This book was written after the Jerusalem Missionary conference, and in a sense is a companion book to "The Decisive Hour of Christian Missions" which the author wrote 20 years ago after the Edinburgh Missionary conference. The two conferences served as a basis for these two books. Seven of the ten chapters comprise lectures delivered on the Cole Foundation of the School of Religion of Vanderbilt University. The ten chapters of the book throw much light on modern world

situations in non-Christian lands and has a tendency to provoke thought and stimulate endeavor.

A comparison of the former book with this latter affords the reader an interesting picture of the enlarged program of the Church. In the book the author deals with the network of complex human relationships in non-Christian lands and then presents Christ as the One who can bring healing to wounded world and save it from an impending disaster. In the rural field, in industry, in the realm of bigoted nationalism or racial prejudices Jesus Christ embodies the living message of salvation. Jesus is growing in power and influence and possesses an ever expanding life which is adequate for the ever growing needs of the Kingdom. The author never loses sight of the fact that Jesus Christ is the living message and is able to overcome and resist the obstacles that obstruct the progress of the Kingdom life.

The latter five chapters on the indigent Church, co-operation, the message, strengthening the Home Base, and Leadership, aim to help solve the problems brought to our attention in the beginning of the book. The writer makes a strong plea for lay leadership and urges the revival of the spirit manifested by the laity which was prevalent in the Men and Missions movement of pre-war days.

The book closes with a bibliography, comprehensive and exhaustive, covering 41 pages, which gives the reader ample references should he desire to continue the study. The author presents the present-day situation in the mission fields, is brimful of information, provokes thought, and causes us to pay heed to the present-day summons to the World Mission of Christianity.

P. J. D.

Not Slothful in Business, by Herbert A. Bosch. Richard R. Smith, Inc., New York. 208 pp. Price, \$1.

The Sunday School and the Church Budget, by Arthur Flake. Revell. 194 pp., \$1.25.

Here are two offerings for the solution of the problem of Church finance. While they present very different theses, they are not incompatible with one another. The former is a treatise on stewardship with a somewhat new turn, namely, the intimate relation between evangelism and stewardship. The author discards none of the accepted elements of the usual financial program—budgets, publicity, every member canvass—but he would base the idea of stewardship on the foundation of evangelism. With other words he says that evangelism precedes stewardship and a visitation canvass with evangelistic intent should precede (by many months) the financial canvass. He would put the two on separate legs, the former to win new members and quicken the spiritual life of the present membership, with the thought that the sense of stewardship issues from a sense of gratitude for the blessings of our religion. Part II of Mr. Bosch's book deals with the brass tacks training in stewardship, avoiding extraneous money-making schemes injected by commercial agencies, budgeting, Church Night, Subscription Sunday, etc.

The latter of these two books proposes a Unified Church Budget in which the Church and the Sunday School pool income and expenses in a single budget with a single weekly offering. His contention that religious education is one aspect of the Church's program and, as such, belongs in the budget of the Church is not at all new, but in his plan the author makes the Sunday School the active agency for operating the financial program. Although the responsible direction of it remains in the hands of the Church officers, the details of raising subscriptions, crediting contributions and checking up on delinquents are vested in the Sunday School organization. The author bases his plan on the familiar text, I Corinthians 16:2, which he interprets at some length in one chapter. He maintains that much of our financial diffi-

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culty would be obviated, if general use were made of the plan. The Appendix offers a number of different record and subscription cards, typical budgets, publicity charts, etc.

A. N. S.

PHILADELPHIA STUDENT NEWS

(Continued from Page 2)

What a contribution to school spirit and life it will bring. At Temple, the Freshman Class, being the first to come into the Mitten Building with the beginning of their college life, a sense of being attached is showing earlier than usual. At the other schools conditions are about as usual, with increases especially at the College of Osteopathy, the School of Pharmacy and Science, Beaver and the Illman School.

Dr. S. Howard Patterson of the U. of P. faculty, and Miss Helen Keim, secretary of the Y. W. C. A. at the same institution, have addressed the Open House Supper most helpfully, and we are anticipating another of a very high order from Dr. Ernest Lange of the Drexel faculty, on the evening of November 8.

More clubs have called on us for student speakers thus far this year, and we have a fine lot to send out.

There was an unusually large number of names given us this year through pastors and friends of students, for which we are most grateful. So many are quite unknown to us if this is not done, for registrations are not usually complete.

If you will mail the name, address and school of your young friends studying here to the undersigned, it will all help. For the same, please accept our appreciation.

Clayton H. Ranck,
3601 Locust St., Phila., Pa.

OBITUARY

MRS. J. H. RINGER

The citizens of Jeannette, Pa., were very much shocked to learn of the death of Mrs. Frances Ringer, widow of the late Dr. J. H. Ringer, on the morning of Oct. 21. Mrs. Ringer had undergone an operation at the Magee Hospital, Pittsburgh, the week previous. The operation proved successful and every hope was for her speedy recovery. However, complications set in over

which medical science had no control and she passed on peacefully into the heavenly rest.

The Ringer family has always been very devoted to the work of Grace Church in Jeannette. Dr Ringer was a member of the Consistory for many years and was very active in all the work of the Church up to the time of his death, four years ago. Mrs. Ringer's interest in the Church was always the finest. She was always at all Church services as well as other activities. Her interest and her encouragement will be very much missed, both by the pastor and people. She is survived by two daughters: Florence, and Mrs. T. H. Crock; as well as by several brothers and sisters.

The funeral was held from her late residence in Jeannette on the afternoon of Oct. 23rd, and conducted by her pastor, Rev. Ralph S. Weiler. The interment was held in the Jeannette Cemetery.

R. S. W.

REV. CHARLES W. E. SIEGEL

Rev. Charles W. E. Siegel, a retired minister of our Church and a member of Wyoming Classis, passed away at his residence, 6 Hill St., York, Pa., at 11.15 P. M. on Friday, Sept. 25, 1931. Death was caused by a heart condition, and followed an illness of seven weeks, during most of which period he was confined to his bed. He was aged 85 years, 5 months and 23 days. He leaves his widow, Mrs. Annie Siegel, and two daughters, Mrs. Ezra P. Minnich, of York, and Mrs. F. William Schacht, wife of the Rev. F. William Schacht, of Chicora, Pa. A sister, Mrs. Mary Hess, of Northampton, Pa., and several grand-children also survive.

The Rev. Mr. Siegel was born near Bethlehem, Pa., on Mar. 31, 1846. He received his elementary education in the country schools. At the age of 16, having been influenced by his catechetical studies and subsequent confirmation at the Union Church, near Quarryville, Pa., he determined to prepare himself for the Gospel ministry. While preparing himself for entrance into college, he engaged in the trade of stone-cutting, and later offered his services to the First Orphans' Home at Bridesburg, near Philadelphia, now the Bethany Home at Womelsdorf, Pa. During the years immediately following the Civil War, the way was opened for him to travel to Switzerland, where for one year he studied at Basel. After returning to America, Mr. Siegel followed the stone-cutting trade at Philadelphia until able to enter Franklin and Marshall College. He was graduated from that institution in 1874, and from the Theological Seminary in 1877.

Following his ordination and installation as the pastor of the Hamilton Charge in Monroe County, Pa., Mr. Siegel was united in marriage with Annie E. Faesig, of Lancaster, a gifted and consecrated worker who nobly shared in the duties and responsibilities of Church and parsonage. As a bi-lingual preacher, he served the Houtzdale congregation in Clearfield County, the Orbisonia Charge in Huntingdon County, the Armstrong Valley Church in Dauphin County, the Felterhof Church near Halifax, Pa., and his last charge at Plymouth, Pa., in Wyoming Classis, where he served seven years.

In 1902 the Siegel family moved to York and affiliated themselves with the Trinity First Church, where they have retained their membership. Throughout his college course and the years of his ministry and retirement, Mr. Siegel dedicated himself to the writing of verse, his predilection being for religious poetry. Hundreds of inspirational and devotional poems literally flew from his facile pen, and always found ready readers among patrons of religious and other periodicals of the country. The last published poem appeared in the "Reformed Church Messenger" of Sept. 17, but many posthumous verses remain to enrich the life of those to whom they are bequeathed. A book of poems entitled, "A Hundred Years Ago," was published in the early

years of his ministry, and towards the end of his life he had been repeatedly requested to publish further volumes of his works.

Funeral services over his remains were held from his late residence at York on Monday, Sept. 28, at 2 P. M. The services were in charge of the Rev. W. Sherman Kerschner, D.D., minister of Heidelberg Church, York, who had ministered to Mr. Siegel during his last illness. A number

of the ministers of Zion's Classis who were present assisted in the services. The pallbearers were the Revs. Oliver S. Hartman, Irvin A. Raubenhold and Howard F. Boyer, representing Zion's Classis, and Arthur E. Thompson, Charles A. Owen and John McF. Thomson, representing the Consistory of the Trinity First Church. The body was interred in the Community Mausoleum in Prospect Hill Cemetery, York, Pa.

NEW BOOKS

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The extraordinarily wide audience which greeted Dr. Truett's former book, "A Quest for Souls," will know what to expect from this book of companion addresses. It is the first from his pen in ten years. Meanwhile, however, his ministry of Evangelism and winning souls has gone unabatedly on. In practically every great city of this country, in many cities in Europe, and in South America the zeal of George W. Truett has been felt in the most essential phase of the Church's work. These addresses abound in rich illustrations drawn from the preacher's own broad experience. Their base is at all times scriptural but their projection is into the very heart and life of our times.

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